### BRITONS and SAXONS

Not converted to

# POPERY;

Or the Faith of our ANCESTORS

Shewn to have been corrupted by the

### ROMISH CHURCH,

And restored to its ancient Purity by the

### Reformed Church of ENGLAND:

In TWO DIALOGUES,

Between a GENTLEMAN and his PRECEPTOR,

#### CONTAINING

An Answer to all that is material in a Book, entitled, England's Conversion and Reformation compared, &c.

Though it be but a Man's Covenant, or Testament, yet if it be confirmed, no Man disannulleth, or addeth thereto, Gal. iii. 17.

We are not as the many, which corrupt the Word of God, 2 Cor. ii. 17.

### LONDON,

Printed by JAMES BETTENHAM,

For C. DAVIS in Holbourn; J. CLARKE under the Royal-Exchange; R. MANBY and H. S. COX on Ludgate-Hill; and G. HAWKINS in Fleet-street.

MDCCXLVIII.

BRITIONS OF SAME Not correct to VIII - 4 () 4 Or the Hall of our, And in the second ROMISHOUND Reformed Church of F.N. C. N. C. A. A. D. While own Bances a sent total better a seron, s An Antiwer to all there is not vist in a Hoof, or newhalf, Englished Committee will be windered our both &co. Thought for the attention became in the former, we then the The said of the straight of the said in the said. LONDON, Finted by James Parraumsus For C. D. vis in However; J. Crank a under the Regal-Fatheries R. Manay and H. S. Cox on Indon-Hilly and G. HAWKINS in 1 of fred.

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# PREFACE.

BOUT twelve Years ago the Book I am here answering was recommended to my Perusal, as a Piece containing such plausible Arguments, as would not admit of

an eafy Confutation: And I was pressed with some Earnestness to shew, there is not that Strength in it which some may seem to apprehend. I read it over with some Care, and in a few Months composed the following Sheets by Way of Answer to it. They have lain by me ever since, and had not now been made publick, if some, for whom I have a Respect,

had not requested it of me.

I must acknowledge to the Author's Praise, that he has handled the Controversy with great Acuteness, has embellished his Reasonings with sufficient Beauty of Expression, and, had he Truth on his Side, has given abundant Proof of his Ability to set off the Cause he undertakes to the best Advantage. But if we look narrowly into what he says, we shall indeed find it nothing more than a gay and splendid Colouring contrived to varnish over the Desormities of Error. I have here endeavoured to wipe it off, and hope I have done it to the Satisfaction of my Reader. For I am thoroughly persuaded, no one who is not

already prejudiced on the Romish Side, can be easily caught in the Traps he has laid for him. And therefore I cannot but agree with him, that the Method he has taken is most proper to direct those in the Choice of their Religion, who are supposed to have been brought up in the Principles of the Church of Rome; it being not very well calculated to convince any one of Sense and Learning, who is of the Communion of

the Church of England.

One would have imagined the principal Design of his Book had been to compare the Faith of the ancient British and Saxon Churches with that of the Reformed Church of England, and to shew the vast Difference there is between them. But this is only a small Part of his Book. Much the greatest Part is employed either in a strenuous, though vain Endeavour to prove the Infallibility of the Romish Church; or else in setting forth the bad Designs and Motives of many of those who were any Way instrumental in the Reformation.

Now both these Things are foreign to the Purpose. For the Pretence of Infallibility makes the Comparifon of the Doctrine of the Conversion and Reformation altogether unnecessary: Since if the present Romish Church cannot but hold the same Doctrine and no other, which the Universal did in all Ages, it must follow, that the Part of the Universal Church formerly planted in this Nation must have held the fame Doctrine which the Romish Church now does. What need is there then to make a Comparison? I can account for it no other Way but this, that it is to afford some seeming Satisfaction to those who are already prepoffessed with a Notion of the Infallibility of their Church, and who being thus rivetted in their Opinions are willing to fancy, even against Fact, that the Faith of the ancient Churches is the fame with their own. They view the State of those Churches through Romish Spectacles, and can see the Object

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Object in no other Light than that in which they represent it. But if the Matter be impartially considered, and the Infallibility of the Romish Church not taken for granted, I am very sure they will find upon examining, that the additional Romish Articles are Novelties, and no Part of the ancient Faith originally taught in the Churches of Britain; and consequently the Romish Church having actually erred, it is ridiculous to affirm she cannot. The Gentleman then has taken much fruitless Pains to bolster up the fundamental Point of Infallibility. For either the Comparison mentioned is needless, if it be true; or if it be not needless, but proper to be entered upon, the Romish Faith will be found erroneous, and then the

favourite Principle falls to the Ground.

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And for the Actions, Deligns and Motives of many, who helped forward the Reformation, we will suppose for a Moment they were as wicked as he, and the Bishop of Meaux describes them, yet how do they in the least affect the Doctrine of our Church? May it not be pure, although some ill Men had a Hand in the Legal Establishment of it? Or is the Doctrine of the Church of Rome the more primitive for their endeavouring upon worldly and interested Views to throw it out? Even he himself acknowledges with regard to one particular Fact (Pref. p. viii.) that the Catholick or Protestant Interest is so little concerned in it, that further than to satisfy an idle Curiosity, he would not give a Groat to be certified of the Truth of it. This he fays concerning Anne Bolen's Behaviour before she was Queen. And yet I am apt to think, were it in his Power to blacken her Character, nothing would be more pleasing to him than to lay the heaviest Load he could upon her Memory. If then the Protestant Cause is so little concerned in this Matter, I may very truly alledge it no Ways concerns the Church of England, that Henry divorced Catherine, or demolished the Monasteries, &c. or that A 3

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that Cranmer was too obsequious to his Prince; or that many of the Statesmen in those Times were guilty of the Sacrileges he lays to their Charge.

Whether these Things be true or not, they are nothing to the Business in Hand. And as far as I can perceive his Intention in writing his third Dialogue was only to fatisfy his own and his prejudiced Readers idle Curiofity; I dare not fay, to gratify a little his Spleen against our excellent Church. Any one at first Sight can hardly avoid perceiving the Weakness of this Argument: Hen. VIII. and others did Things which cannot be entirely justified before, at the Time of, and after establishing the Faith and Doctrine of our Reformed Church; therefore that Faith and Doctrine is not Primitive and Catholick, is not the fame which was fettled here when the Britons and Saxons were converted; therefore the Pope's Supremacy, Transubstantiation, Purgatory, worshipping of Pictures and Images are as old as Christianity in these Kingdoms. I profess I cannot but pity a Man who reasons at this simple rate. Let him shew, if he can, that we have departed from the Substance of our Ancestors Faith either at the first or second Conversion. or that they held the Doctrines established by the Council of Trent: This is the fole Point which ought to be controverted. Every Thing besides is but mere empty Talk.

If I could take Pleasure in Satyr and Declamation, and should follow his Example in setting forth the wicked Actions and Designs of the Popes and their Faction for carrying on their Usurpations; if I should retort upon him the intolerable Exactions, Extortions and Rapines committed by the spiritual Monarch even in this Church and Kingdom, so often complained of both in Convocation and Parliament; if I should give a Detail of his Sanctity's unjust Encroachments upon all Rights facred and civil; and all this under the Pretext of the Plenitude of his Power as

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Chrift's Vicar: would he look upon these abominable Practices, which could proceed from nothing else but Covetousness and Ambition, as a solid Argument against the Divine Supremacy of the Bishop of Rome, which is the Doctrine whereon all these Acts of Tyranny are grounded? It must be owned the Supremacy has brought no small Gain to the Pope's Coffers. And the Doctrine of Purgatory, not to mention others, is no less profitable, if it be true what this Gentleman affirms, p. 117. that the Monafteries were founded for the Maintenance of Priefts to pray, and offer for the Souls in it. Now may it not with as much Reason be said, that Motives of Interest induced the Members of the Romish Church to invent and support these Doctrines, as that they prompted our Statefmen to difcard them? Who can question it? And yet these Motives on either Side are no Argument to prove these Doctrines to be in themfelves either true or falfe.

When Augustin had converted the Kings of Kent and the East Saxons, great Numbers of their People followed their Example. But their Motives to become Christians were without doubt for the most part of a very fecular Nature; either the Hopes of gaining their Affections, and thereby raising their Fortunes, or else the Dread of Punishment. Gregory writing to King Ethelbert advises him (Bede, Lib. i. Cap. 32.) to haften the Conversion of his People, and to rectify the Manners of his Subjects, by exhorting and terrifying, by foothing and correcting them. And who knows but fuch like Methods might be more prevalent with them than all Augustin's Miracles? I am the rather induced to believe fo, because as foon as the pious Kings were in their Graves, and idolatrous Princes succeeded, the People immediately relapted into Paganism. And when Eadbald, King of Kent, by the Persuasion of Bishop Laurentius embraced the Faith, he could not bring the East Saxons

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to

to receive their Bishop Mellines again; and the Reafon is remarkable: "Because (Bede, Lib. ii. Cap. 6.) Eadbald had not so extensive a Power as his Father, " fo as to be able to restore the Bishop to his Church " whether the Pagans would or not." They continued Infidels a confiderable Time, and even many of the Kentish Men did so too till after the Year 640, when Earconber to ordained that all the Idols should be deferted and deftroyed. And that his Law might not be despised, he backed it with proper Penalties upon the Transgressors, as Bede informs us, Lib. iii. Cap. 8. It is too plain then many became Christians either in Expectation of bettering their Fortunes, or for fear of coming under the Lash. But is the Chriftian Religion the worfe because worldly Men embraced it? Why then should an Odium be thrown on the Reformed Religion upon fuch an Account?

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The Romanists are much for Monkery, and the Celibacy of the Clergy. But they should remember, that the famed St. Dunstan was forced (good Man!) to turn Rebel against his lawful Prince to promote these excellent Things; and that King Eadgar, the Tool he made use of for the Purpose, was very lewd and vicious. He murdered Elfrida's Husband, that he might have her himself; and to shew his entire Regard for Chastity, he fell in Love with a Nun, took her by Force out of a Monastery, and kept her for fome Time. The true Motive then, why this King fided with Dunstan in his pretended Reformation, was Ambition. He had a Mind to step into his elder Brother's Throne before his Turn, to which Dunstan and his Fellow-Monks contributed their Aid. When that was done, he could not fure but be grateful to his Benefactors; and perhaps otherwife, he might not have fat long undisturbed upon his ill-gotten Throne.

And I must not here omit, that the famous Patrons of the Monks, Dunstan and Oswald, to gain their

their Ends, held each of them two Bishopricks at once; the one those of Wercese and London, the other those of Worcester and York. This Strain against the Canons was very allowable in such mortissed Men, was no Sign of Avarice, or Love of worldly Pomp and Glory, nay it was even necessary these good Men should be thus countenanced, that they might be the better enabled to turn the secular Clergy out of the Cathedrals and Convents, and thrust the chaste Monks into their Places. For the others, as also the Parish Priests, were generally married, the Rules concerning Celibacy being not in Force here in England, nor in many other Places; and therefore, in these Mens Account, deserved to be treated with all possible Severity, and to be thrown out of their Property, against all Right and Reason.

Those therefore who are the most highly commended by this Gentleman, may have had but very indifferent Motives for what they did, as well as those whom he fo greatly dislikes, so, that if all he relates in his third Dialogue were true, it would fignify just nothing; it would not prove the Romish Religion to be the right, nor the Reformed the wrong. And if he will but impartially reflect what Sort of People the Heads of the Romish Party were, from the Time of Queen Catherine's Divorce to the Reign of Queen Mary inclusive, he will perceive them to be Men of a much darker Complection, than those who were immediately concerned in fettling the Doctrine of our Church. And if any of these had some human Frailties belonging to them, (as who has not?) it cannot with Truth be affirmed this Gentleman's Favourites had fewer than they.

This is a fufficient Answer to the greatest Part of his third Dialogue, and all I think reasonable to say to it at present, until he has shewn, that the Religion of Gregory the Great is the same with the present Romish. But if there were any Necessity, it would

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be no difficult Task to shew, that some of his Facts are not true, others are too much aggravated, and others may very well be justified; and if the Remainder cannot be cleared of all Blemish, a Popish Figure may easily be dressed up, much more frightful to look upon, than that which he has exhibited of the Protestant. But I do not chuse to rake in such Dunghills, or undergo a Drudgery, which an Examination and Retortion of invidious, as well as impertinent, Reslections upon Persons and Things must make very nauseous and ungrateful. I resolve to regard nothing but the Merits of the Cause, and entreat this Gentleman to keep close to them, by demonstrating the Romish Faith to be grounded on the Scriptures, and on what the Fathers of the Pri-

mitive Church have collected from them.

As to the Catholick Doctrine of the King's Supremacy, which he with the rest of his Brethren hath vilely traduced, it most evidently appears, by the authoritative Declarations made of this Point by both Church and State, from the Reign of Henry VIII. down to the Time of Queen Elizabeth; that our Princes did not assume to themselves any purely spiritual or sacerdotal Power, but claimed no more than an external coercive Authority over all their Subjects, whether Clergy or Laity, and confequently in all Causes whatsoever, whether ecclesiastical or temporal; and this with an Intent to exclude all that pretensed Power and Jurisdiction, which the Bishop of Rome exercised in these Realms by mere Usurpation or Sufferance. To mention one of these publick Declarations: In a Book entitled, A necessary Doctrine and Erudition for any Christian Man, composed by the Clergy, and set forth by publick Authority, An. 1543, with Henry VIII's Preface before it, it is affirmed, that Bishops and Priests are ordained by the Imposition of the Hands of the Bishops, and the Office and Duty of the faid ecclesid

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affical Ministers is thus described: " The same con-" fifteth in true preaching and teaching the Word " of God unto the People, in difpenfing and mi-" nistring the Sacraments of Christ, in confecrating " and offering the bleffed Body and Blood of Chrift " in the Sacrament of the Altar, in loofing and af-" foiling from Sin fuch Perfons as be truly peni-"tent, and excommunicating fuch as be guilty in " manifest Crimes, and will not be reformed other-" wife, and finally, in praying for the whole Church " of Christ, and specially for the Flock committed " unto them." In these Things chiefly standeth the Ministry of Priests and Bishops. And for the Authority of the Prince, the Book declares: That the Scripture doth teach and command, " that all Chri-" ftian People, as well Priests and Bishops as all " other, should be obedient unto Princes. For the "Truth is, that God conftituted and ordained the " Authority of Christian Kings to be the most high " and fupreme above all other Powers and Officers " in the World, in the Regiment of their People, " and committed unto them, as unto the chief Heads " of their Commonwealths, the Cure and Overfight " of all the People which be in their Realms, with-" out any Exception. And to them of Right it " belongeth—specially and principally to defend the " Faith of Christ and his Religion, to conserve and " maintain the true Doctrine of Christ, and all such " as be true Preachers and Setters forth thereof, and " to abolish all Abuses, Herefies and Idolatries, and " to punish with corporal Pains such as, of Malice, " be the Occasion of the same; and finally, to over-" fee and cause that the said Bishops and Priests do " execute their pastoral Office truly and faithfully, " and specially in those Points which by Christ and " his Apostles were committed unto them.-And "God hath also commanded the said Bishops and " Priests, to obey with all Humbleness and Reve-" rence rence both Kings and Princes and Governors, and all their Laws, not being contrary to the Laws of

"God, whatfoever they be, and that not only for fear of Punishment, but also for discharge of Con-

" fcience."

Now here is a plain Distinction between the Powers of the King and the Priest. To the latter is reserved all that purely spiritual Authority which was committed by Christ and his Apostles to the Bishops and To the former is allowed no facerdotal Power at all, but only a mere civil co-active Jurifdiction to correct and punish, with temporal Penalties, all Members of the Church whatfoever, who are Transgreffors against the Precepts of Religion; and to make Laws to reftrain and limit the Clergy in the Exercise of their Office, but upon this necesfary Condition, that fuch Laws are not contrary to the Law of God. The King therefore is not a facerdotal, but a political Head, or supreme Governor over all Persons, and in all Causes. So that one cannot but wonder, that Archbishop Heath should so far mistake himself, as to imagine, as he does in his Speech which this Gentleman has given us, p. 244. that any purely spiritual or priestly Power was meant to be recognized, as vested in the Kings or Queens of this Realm by the Oath of Supremacy. For Nicholas Heath was a Member of that Convocation, wherein the necessary Doctrine, &c. was composed, and took the like Oath of Supremacy both to Henry and Edward, and therefore could not but know, that the Supremacy had nothing at all in it of the pastoral Office. He must then either be guilty of a wilful Mistake, which I am loth to charge him with, or being an old Man, must have been very forgetful. For it is apparent his Speech is wide of the Point, and quite foreign to the Purpose.

It is very strange, that he and his Fellow-Bishops should refuse the Oath of Supremacy to Queen E-

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lizabeth, who had taken the like Oath, either as Priests or Bishops, in some Part or other of the Reign of the two last Kings. I am apt to think, feveral of them imagined the Queen would never be able to furmount the Difficulties she laboured under in the Beginning of her Reign. Her Exchequer was empty, the Kingdom in a very bad Posture of Defence, her Title disputed, and she had many powerful Enemies, both at home and abroad, to contend with, on Account of her having restored the Reformed Religion. But her own, and her Council's extraordinary Wisdom, baffled all, both their secret Practices and open Attempts against her. These Bishops likewise imagined there would be a Necessity of continuing them, for want of others to supply their Places. For thus Noël, in his Confutation of Dorman, tells them: " That a great many of them, " by this Time, he believed, beshriewed their own "Heads, that they so at once gave over their Bi-" fhopricks and Livings, upon a false Hope of leav-" ing the Realm utterly destitute of Ecclesiastical " Ministry; and so, by troubling all, trusting that "themselves should shortly with more Honour be " called again: Which not coming to pass accord-" ing to their Expectation, a great many of them " took Penance enough upon them, that they gave " not Place in some Points colourable, as they did " in King Henry and King Edward's Days, and fo " have retained their Livings and Authorities still; " whereby they might have pinched the hearty Pro-" testants somewhat more shrewdly than now they " could do."

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As to the Gentleman's fourth Dialogue, whoso reads it attentively will find, that it proceeds all along upon a very great Mistake, viz. that the Britons and Saxons were converted to the same Faith in all Points, which the present Romish Church now professes. But the reverse of this being the Truth of the Fact, all his

his seeming Arguments are without Grounds, and therefore do not require any Consideration. For it is most evident, that Gregory the Great was not of the same Religion with his present Holiness, as I trust I have proved to the Satisfaction of the Un-

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To this let me add, I. That St. Gregory acknowledged the Emperor fupreme Governor over all Perfons, even the Bishop of Rome himself, in all ecclefiaftical Caufes as well as civil. For when the Emperor Mauritius made a Decree, that 'no Soldier nor Officer, accountable to the Prince for any Sums of Money, should be admitted to Holy Orders or Monaftical Profession; and charged St. Gregory to give Notice thereof to the rest of his Province: Although he was very much grieved at this Law, and in a private Letter befought his Majesty to remit somewhat of its Rigour, yet, according to his Duty, he put it in Execution. In his Letter to the Emperor he owns himself subject to his Command, and therefore, fays he, " I have caused the said Law to be sent " through fundry Parts of the Earth, and because " the Law is not confiftent with God's Glory, lo, by Letters, I have acquainted my most serene Lords therewith. I have therefore either Way " done my Duty, having both yielded Obedience to or my Prince, and in God's Behalf difburdened my " Conscience." And in his Epistle to Theodorus the Physician upon the same Subject, he avows, that God gave the Emperor Power to be Governor not only over the military Men, but over the Bishops also. See Lib. ii. Ep. 62, 65. Ed. Par. 1619. And not only St. Gregory, but all the ancient Popes and Bishops, paid Obedience to the Prince's Ecclefiaftical Laws, from the Time of Constantine 'till that of Charles the Great and his Successors; as the learned Baluzius has fhewn in his Preface to the Capitularies of the Kings of France. II. St. Gregory's Canon of Scripture was

not the same with that of the Council of Trent. For in his moral Exposition upon Job, Lib. xix. c. 13. he is of the same Opinion with St. Hierom, that some Books of the Bible were not Canonical, and citing a Passage out of a Book of the Maccabees, he expressly declares, that to be one of them. Bede also testifies, that the Books of the Maccabees are not Parts of the Divine Scripture. See his Historical Works, p. 13. l. 3. And in his Comment upon Apoc. Cap. iv. he numbers the Books of the Old Testament as St. Hierom did: The Wings of the Animals, saith he, which are xxiv, infinuate there are so many Books of

the Old Testament.

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This Gentleman is highly displeased at Queen Elizabeth for displacing the Romish, and providing that their Sees should be filled with Reformed Bishops. On the other Hand I cannot but be of Opinion, that the is much to be commended for it. For the did no more than her Duty both to God, the Church and the Realm, in ejecting the usurped Power of the Bishop of Rome, who, by the Word of God, has no more Authority here than any other foreign Bishop; and she could not effectually throw him and his false Religion out, but by deposing his Adherents, and restoring the true Orthodox Bishops, who were unjustly deprived by Queen Mary. The Prince undoubtedly may, by his Laws, bereave any Sort of falle Teachers, who can have no right to Obedience in Spirituals, whether Arians, Socinians, or Papifts, of all fecular Encouragement, and transfer it to more faithful Pastors. And this, to her everlasting Praise be it spoken, is what Queen Elizabeth did. She put down the Catholick Communion, falfely to called, and re-established that which is truly entitled to that venerable Name; feeing it perfectly agrees, in all Things effential, with the Primitive and Apostolical Church. Now if this be so, furely it is very unreasonable to deny, that Queen Elizabeth had as good Authority to support and defend the Truth, as Queen Mary had to overturn and destroy it. The Point then will plainly turn upon this, whether it was a good Reformation or not. If it was, Queen Elizabeth's Conduct is abundantly justified; for then the Popish Bishops were indeed no better than unlawful Usurpers, corrupting the Faith, and adulterating the true Worship of God; with whom therefore it was not lawful, either for Prince or People, to communicate.

I shall conclude with my Prayers to God, that of his continual Pity he would cleanse and defend this truly Orthodox and Catholick Church of England; and because it cannot continue in Safety without his Succour, that he would preserve it evermore by his Help and Goodness, so that, neither by Popery, Presbytery, Infidelity, nor by other Means, the Gates

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Religion out, but by depoint his Adventer and address with which were un-

of Hell may ever prevail against it. Amen.



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Apostolical Charch. Now if this be for farely it is Nr. Austrasionable to deny, that Ouera Marking breek had

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## FIRST DIALOGUE,

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Into the GENERAL GROUNDS

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#### DIALOGUE I.

Sect. I. HE Obligation of submitting our Judgment in the Romish Sense does exclude Examination. Page I God neither does nor can reveal any Thing, which is so apparently contrary to Reason, as by the hest He of our Faculties are cannot discern

as by the best Use of our Faculties we cannot discern it to be contrary to it. 5, &c.

Reason does not pay a blind Submission to the Authority of the Romish or any other present Church declaring what is revealed.

10, 11, &c.

The Romish Church requires of us a Submission to what is against our Reason. 12

No such Submission due to it.

13, &c.

Though we cannot perfettly comprehend some Mys-

teries of our Religion, yet we can discern that they are not inconsistent with Reason. 18, 19

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## IRST DIALOGUE,

ng a Confutation of the Writer's Enquiry into the general Grounds of the CATHOLICK FAITH.

### SECT. I.

e Obligation of submitting our Judgment in the Romish Sense does exclude Examination.

AM extremely obliged to you, Sir, for the Pains you have taken in instructing me in the Principles of the Christian Religion, which, notwithstanding Efforts both the secret and avowed Enemies of re daily making to subvert it, I am persuaded is h so rational in itself, and so strongly established on the firm Basis of our Blessed Saviour's Promise, the united Assaults both of Men and Devils shall never

never be able to prevail against it. And I esteem it a great Happiness and Blessing to me, that I have been educated in a Church, which teaches and practises all Things necessary to Salvation, taking the holy Scriptures for her unerring Rule, and the Belief and Writers of the primitive Church for the truest Standard

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whereby to interpret them.

P. You have a great deal of Reason to bless God upon this Account. For certainly that Church i most likely to be in the Right, which has a fure an infallible Rule to direct her; a Rule sufficiently clea in itself with regard to all the main Articles of Be lief; but when illustrated and explained by what the immediate Successors of the Apostles and the hol Confessors and Martyrs of the first Ages of the Churc have constantly, unanimously, and every where taugh in their learned Writings, morally impossible to b misunderstood, unless Men will wilfully shut the Eyes against the clearest Light. By this Rule the faithfully interpreted, our Church demonstrates of the one hand, that the Church of Rome, and those her Communion, by fetting up against the Scriptur a pretended oral Tradition, or, as they falfely call an unwritten Word of God, have fallen from the first Faith, the Faith once delivered to the Saints, an have introduced many erroneous Doctrines and Pra tices, declaring them to be necessary Terms of the Communion; and on the other, that even those w profess the Scriptures are the Rule of their Doctrin have yet fadly wandered out of the Catholick Trac by departing from the ancient Comment upon the and advancing their own Whims and Fancies in Stead.

G. This I am entirely convinced of; and it we with great Satisfaction and Delight, that I have on heard you clearly shew our Church's Conformity that of the Primitive. But though I am satisfied me felf, yet there are some young Gentlemen of my a quaintance, who are not altogether of my Opinion.

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Opini

f late Years the Enemies of all Sorts to our Estaishment have been sowing their Tares, and particurly the Papists have been very industrious both in riting and dispersing their Books, whereby some onest and worthy Persons seem very much staggered, nd unless fairly reasoned out of their Scruples, may erhaps go over to that Communion. There is one ook especially which has done Abundance of Mishief, and I should be glad to have some Discourse ith you about it, that I may be the better able to nswer their Objections, and keep them steady in the ommunion of the Church of England, which for y own Part I make no doubt is a true and found lember of the Catholick, in spite of all the Anaemas of the Pope and the Tridentine Council. The ook I mean is entitled, England's Conversion and eformation compared, &c.

P. I have feen it, and find it upon Perusal to be rote with great Art and Appearance of Reasoning, d very well adapted to deceive fuch as are not conerlant in the Dispute between the Romish Commuon and ours. It treats crowned Heads and other reat and good Men of our Church with uncommon reedom, not to fay, Scurrility; and even the whole ody of the Church of England, from the Reformaon to this Day, are, according to him, no other than Parcel of Miscreants biassed and hood-winked by eir Interest. Such is the Charity of this Writer; though one would think the Fires they kindle to nsume them, and the Ordinances their Brethren the anaticks made to plunder, deprive and starve them, ere abundant Arguments to prove their Sincerity in ffering for the Cause of Truth and Religion, and ere latting Monuments to all Posterity of this Geneman's Calumnies, and their Difinterestedness and ourage.

G. He thinks perhaps to hector us into his Comunion, but if you please we will examine the B 2 Strength Strength of his Arguments, and see what Foundation there is for so much Insolence and Triumph. His first Attempt is to shew, that there is no Inconsistency between examining the Grounds of Religion, and paying an entire Submission to the Decisions of

the Catholick Church.

P. He means by the Catholick Church the prefent Romish Communion; but he must prove, that the prefent Romilb is the whole Catholick Church. We grant that the present Church of Rome, and those in her Communion, are a Part of the Catholick Church, as the Catholick Church is taken in a large Sense to comprehend all Christian Churches in the World. But we deny that they are the whole Catholick Church, as the Word Catholick fignifies Universal; or that fhe is a pure and uncorrupt Part of it, as the Word Catholick fignifies found and orthodox in Faith and Unless therefore it can be shewn, she is Catholick in both the Senses of the Word, it is in vain to talk of an entire Submission to her Decisions. Besides, if it is a Duty, as he owns, that we are to examine thoroughly the Grounds of our Religion; then no Church whatfoever can demand an entire Submission to her Decisions, unless such Decisions are founded upon Truth, unless they have Scripture, interpreted by Antiquity, Universality and Consent, for their Warrant. Let the Papists but make it evident that they have Scripture and the primitive Church on their Side, and then it is Time enough to require we should pay an entire Submission to their Church.

G. He pretends it is very easy to reconcile submitting to the Decisions of the present Romish Church, and examining the Grounds and Reasons of our Faith \*, supposing only some general Principles agreed to without Contradiction by Protestants as well as Romanists. His sirst Postulatum is, † That there is

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ach a Thing as a Revealed Religion, which no Acuteefs of Wit or Strength of human Reason could ever ave discovered, nor can comprehend now it is disovered to us.

P. If he means by Revealed Religion, Revelation general, it is manifest there is no great Difficulty in isovering there is such a Revelation, or of compreending that our Blessed Saviour and his Apostles ublished it. The Miracles they wrought in Proof it are sufficient to convince any Man not overin with Prejudice and Obstinacy, that there is such a hing as a Revealed Religion in general. If he means y a Revealed Religion, the particular Points of it, is Proposition is true in that Sense.

G. His second Principle is, That whatever God veals, is most infallibly true, though it be never so

mingly contrary to human Reason.

P. Here the Question is, what he means by the It Clause, though it be never so seemingly contrary to man Reason. A Thing may be seemingly contrary Reason, which yet a Man, upon a close Considetion, and a right applying of his reasoning Faculty, ay find is very agreeable to it. And in this Sense e Principle is true. But if he means that a Thing ay be so seemingly contrary to Reason, that it is solutely impossible for Men of the acutest Wit and undest Judgment, not to think and be persuaded at it is indeed contrary to Reason; or that notwithinding the best Use of their Faculties, it still apars to be against it: I make bold to deny that God revealed, or can reveal, any fuch Thing, because od has given Reason and Understanding to Manld to judge of Truth and Falfhood, which he had towed to no Purpose, if they could not discern by Use of it, whether what was proposed to their onfideration implied a Contradiction, or not. If refore the latter is the Gentleman's Meaning, the stulatum is such as no Protestant, or any Man of B 3

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common Sense, will allow him. Nay it is no better than a blasphemous Impeachment of God's Goodness and Bounty to Mankind. For it makes his two excellent Gifts, Reason and Revelation, inconsistent with, and contradictory to each other, and renders both precarious. For if we cannot certainly determine, whe ther any Thing be contrary to Reason, we can be certain of nothing, we cannot fo much as be fure whether there is fuch a Thing as Reason, or not; be caufe we can only be fure we are indeed poffeffed a fuch a Thing to any Purpose, by being able to discern whether any Proposition or Assertion does, or doe not, contradict it; and if it shall appear we cannot possibly make this Discovery in some one Instance how can we be fecure we can make it in any? We will suppose it were revealed in Scripture that Blacki White, and White Black, that \* Virtue is Vice, and Vice Virtue. Now if these Propositions were to b found in the Scriptures, this Gentleman, according to the latter Sense of his Postulatum, must say, that the are most infallibly true, though they be never so seem ingly contrary to buman Reason. But it might much more truly faid, that the Scriptures were not Divine Revelation, because human Reason can an will determine that these Things are impossible to true, for that God himself cannot reconcile Contra dictions. Hence it follows, that the Papiles are the Bottom Enemies to Divine Revelation, becau they make God the Author of Absurdities a Falshoods, which is one of the greatest Crimes Ma kind can be guilty of. But themselves will be foun the only Patrons of Contradictions, unless they of demonstrate, that there is any one Doctrine deliver in the facred Writings, which is indeed fo feeming

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<sup>\*</sup> Si Papa erraret præcipiendo vitia, vel prohibendo virtuteneretur Ecclesia credere vitia esse bona, et virtutes malas, vellet contra Conscientiam peccare. Bellarm. de Rom. Pon Lib, IV. Cap. V.

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ntrary to human Reason, that no Man can perceive d prove it is not contrary to it. This the Gentlean must do, or else his Proposition will be of no rvice to him. But I defy him to fix any Absurdity on the Scripture; there is nothing to be found ere but what is perfectly reasonable, though our nite Judgment cannot thoroughly comprehend the ature and Manner of every Thing that is revealed. G. You have fet this Matter in so clear a Light, that think it will not bear a Dispute. This second Prinple of his supposes, that it is possible for God to real fomething for a Truth in all Appearance in rect Contradiction to the clear Evidence of our nderstandings. But this cannot be, because we we rather a higher Certainty of feveral Things we oroughly understand by our reasoning Faculties, an we can have of a Divine Revelation, and confeently of any particular Point of it. For the Reans on which we affent to a Revelation are not quite strong and cogent as those for which we affent to ropositions, whose Certainty depends upon our own nowledge. The Reasons which move us to believe Revelation, fuch as Miracles, the Testimony of edible Persons, and the like, though they be abunantly fufficient to engage our Affent, (provided the evelation be agreeable to Reason, and there be no bfurdities in it) and preponderate any Thing to be id against it; and though they exclude all reasonple Doubt and Fear of the contrary: yet they rife higher than to a moral and indubitable, not to an solute or infallible Certainty. Therefore it is not algether impossible that there may be such Things as liracles wrought for the Propagation of Error, and llible Men may deceive us: But by our reasoning Faalty we come to the Knowledge of some Things, herein we cannot possibly be deceived. For Inance, we are fure that one Part of a Contradiction pust be false; that it is impossible for God to lie, or

BA

be the Author of Contradictions; that we may fecurely and with Confidence rely upon the Evidence of our Senses, and the like. And we have at least as great an Affurance of these Things, as we can have of any Divine Revelation. We therefore have no Cause to believe that God, who is all Goodness, should deal so unreasonably and arbitrarily with us, as to impose such Things for Articles of Faith, which he himself tells us by our Reason are altogether incredible. His third Postulatum is, \* that there is a wide Difference between a Thing being above Reason, and being against it.

P. This is true, and is a Demonstration, that the former pretended Principle is false, which supposes there may be something revealed so seemingly against Reason, that it can by no Means discover it is not against it. For if there is a wide Difference between what is above and against Reason, then Reason must undoubtedly be capable of discerning the Wideness of the Difference, otherwise it is impossible it should

judge whether it be against it or not.

His fourth Principle, that Truth has always Reason on its Side, no Body will dispute with him, and for this plain Reason, because nothing can be true that is contrary to, and inconsistent with Reason; and we affent to the Truth of any Thing revealed, because we can with Certainty, by the understanding Faculties God has given us, judge and determine, that

there is no Principle of Reason against it.

G. So then, though the Gentleman is pleafed to affirm, that his two first Principles are unquestionable, yet you have made it evident, that his second is justly liable to Exception, because it goes upon this falls Supposition, that something may be revealed by God, which after the best Judgment we can make is directly contrary to the clear and self-evident Dictates of Reason.

P. Hence his Conclusion which he draws from his Principle is not the true one. He fays it follows, hat submitting our private Judgment to all such rerealed Truths as are above our Reason is an indispenible Duty: Whereas he ought to infer, that fubmitting our Judgment to all revealed Truths, which fter the best Enquiry we can make are against our Reason, is an indispensible Duty. But this is no Duty at all: For God exercises no such Tyranny over is, he requires nothing that feems in this Sense to be inreasonable; and whatever Set of Men or Church equires any Thing of this Nature, acts against Reaon, captivates our Understanding to an irrational Dbedience, and faps the very Foundation of Revealed deligion.

From the two latter Principles, he affirms this abmission of our Judgment to what is manifestly rainst, not above, our Reason, is perfectly reasonable. ut this Conclusion cannot possibly be interred from hose Premises. All that can rationally be deduced this, that to fubmit our Judgment to Truths above, ot contrary to Reason, is not in the least inconsistent ith Reason; and when we are sure they are revealed,

re perfectly agreeable to it.

G. He owns if fuch a Submiffion be reasonable, it bust be grounded upon solid Motives. But then hele Motives cannot be folid, unless they conform to ur Reason. To talk of a reasonable Submission to Belief of Things apparently, and, as far as can be iscerned, manifestly inconsistent with Reason, is a ain Contradiction. For it supposes that the hings are reasonable, and not reasonable, at one and e same Time. And if the Things are to human inderstandings unreasonable, how is it possible for e quickest Apprehension and the soundest Judgment the World to examine them whether they be agreeble to Reason or not? How then can we have any lid or rational Motive to give our Affent to them? And

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And how can either the Things themselves, or the Grounds and Motives which should engage us to assent to them, have the least Insluence upon our Faith, as this Gentleman very weakly pretends they have?

In Proof of the Reasonableness and Obligation of submitting, he instances in several Mysteries of our Religion, which are above all human Understanding, as the Trinity, the Incarnation and Death of the Son of God, the Propagation of original Sin. And here he pretends Reason can have no other Part to act but that of an entire Submission.

P. But this is not true. For Reason does not pay a blind Submission as to the Points produced. For after finding great Cause to believe the Christian Religion is a Divine Revelation, Reason then exerts herfelf in examining, whether these Points are to be found in the Books wherein this Revelation is faid to be contained, and whether they be any Way inconfiftent with those antecedent Truths which we come at the Knowledge of by the Use and Exercise of our Understandings. When she finds they are not, as the certainly will (or else the supposed Revelation cannot be allowed to come from God, who can no more be the Author of Contradiction than of Sin then she makes no Scruple to give her hearty. Affent to them, although fhe cannot, through the Weakness of her Capacity, perfectly comprehend them. This is the Part Reason acts in examining into the sublime Mysteries of our holy Religion. Nay with regard to these Points themselves, she finds Cause to adore the Goodness and Mercy of God for affording so gracious and beneficial a Dispensation to Mankind. And this furely is much more than a blind Submission to what she cannot tell whether it be revealed or not 'till she has carefully examined it. This is the Proces of Reason, this is the Method she takes in trying these Points whether they be Divine or not. And to fpeal

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beak of any Submission, 'till she has in this Manner ormed a right Judgment, is to bid her examine, and t the same Time deprive her of that her undoubted rivilege, is to put out her Eyes, and then tell her he will be able to fee clearer without them.

G. If you observe, Sir, he says, Reason can have o other Part to act than that of an entire Submission, phenever the Revelation of them is declared to us by that Authority, which Christ has appointed to be our Guide.

P. Then it feems Reason has nothing else to do out to submit to the Decisions of the present Romish Church. For that alone is the Guide this Gentleman vill allow of. We therefore are not permitted to xamine, whether any Points are to be found in the riginal Books where the Revelation is recorded, or whether our present Guides explain them according the authentick Record, and its best Interpreters he primitive Writers. No, we must take all upon Trust from our present pretended Leaders, and if hey hold out never fuch false Lights, we must be fure to follow them, though we be in Danger of fallng down the Precipices of Error to our utter Detruction. But we shall have an Opportunity of examining afterwards, whether Christ has indeed appointed any fuch Guide, whom we must necessarily believe whenever he shall declare any Thing to be a Part of Revelation. In the mean Time let me ask, how fubmitting and examining can be joined together, when our Guide has nothing to do but to declare the Revelation, and we have no Choice at all eft but to believe him? It is plain we do not submit our Judgment to the Revelation, but to our Guide, who affures us fuch and fuch Things are revealed. for we are by no Means allowed to fearch whether our Guide's Declaration be true or not.

G. But, if you will believe him, he afferts, that all the Submission the Romish Church requires of its Members is to affent to what is revealed, though it

be above their Understanding.

P. If this were all, it were very well. But the Case is much otherwise. For, 1st, The Submission is not required to affent to any Thing as it is revealed, but as it is declared to be revealed by the present Romish Church, which claims to be infallible, and therefore challenges our Belief without more ado. If she would only require us to affent to any Thing as it is revealed, then she would permit us to examine and fee whether it be revealed or not, that we may believe it, provided we find it in the original Revelation. But she requires more than this, she demands we should believe her Declarations that such and such Things are revealed, though no fuch Matters appear indeed to be fo. zdly, She not only requires a Submission to what is above, but to what, as far as the Wit of Man can judge, is against Reason, as the Doctrine of Transubstantiation is acknowledged by themselves to be. How then can he say with Truth, that this is all the Submission they require, to submit and affent to Mysteries, which are merely above our Understanding, when at the fame Time our Underflanding affures us they are against it? And if this be the Case, let them seriously consider who they are that join with Atheists and Deists, whether we who are for having a perfect Harmony and Agreement between Reason and Revelation; or they who make them clash with each other, and thereby endeavour to represent Revelation as an unreasonable Thing, which is the furest and most effectual Way to undermine it; and no doubt has occasioned many to join with Atheists and Deists, and to renounce all Revealed Religion. For Men can never be perfuaded that what is, upon the best Enquiry, plainly against Reason, can come from God, and they will therefore necessarily treat it as an Imposture. This is the natural Tendency and Drift of the Romisto Principles, and therefore I hope all Persons of Piety, and who have the least Regard for the Honour of the Christian Religion, will think it their Duty to abhor them. G. From

G. From what he has said about submitting to hings pretendedly revealed, which are against Rean, it is plain enough he argues for a blind Submission to the Romish Priests; and according to his \* Docine People never see better than when they shut their yes, and act the most reasonably when they suffer their eason to be hood-winked. In a Word, when the Roish Guides are put to a Nonplus, their last Shift, and sorry one it is, is to have recourse to the Doctrine of abmission, which is but in Effect a softer Term for blind bedience, and a mere Cloak to cover any Absurdity they we a Mind to impose upon the Credulity of the People.

P. This is a Charge of his own drawing up it ems, and I should be glad to know how he brings mself off. Does he deny that we must implicitly lieve and submit to what is taught as revealed

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G. No, Sir, he does as good as confess the whole distment, and pleads as well as he can in Defence it to shew there is nothing criminal in it. He otes St. Paul, and even a Command of our Blessed viour himself in Behalf of this blind Obedience,

b. xiii. 17. Mat. xviii. 17.

P. These Texts are nothing to his Purpose of oving we are obliged to pay an implicit Submission the Romish Clergy. For the Bishops and Clergy the Church of England are those alone who have a viul Authority over us, and whom we ought to obey I bear, and we owe no Duty to Pastors of any other posite Communion. And for the first Text, Obey them t bave the Rule over you, and submit yourselves. No one ubts there is an Obedience due to the Clergy, who hfully instruct the Flock in the Doctrines of the spel. But suppose they do not answer the Ends of ir Commission, but either teach for evangelical uths, the Commandments of Men, or publish to

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the World fuch Points for Articles of Faith, which are both contrary to Reason and Revelation. Surely the Flock are not obliged in fuch Cases to pay them Obedience. If they are, then every Priest is infallible, and whatfoever Doctrines he teaches must be the Oracles of God. If they are not obliged, this leaves the People at Liberty to try and examine by the Touchstone of Scripture and Reason, whether his Doctrine be true or false, and upon Supposition they find he is a Teacher of Error, they are bound in those Points at least to withdraw their Submission, and obey God rather than Man. The Clergy have a just and competent Authority, but if they challenge to themselves a Dominion over the Consciences of Men, and teach Doctrines as necessary, which are either besides, or contrary to the Faith once delivered to the Saints, it is a Claim they have no Right to from our Saviour's Commission, and it is not a lawful but a tyrannical Power; and let them remember the Anathema St. Paul inflicts upon false Apostles and Teachers, in these Words: If any Man preach any other Gospel unto you that that ye have received, let him be accurfed, Gal. i. q For the other Text, If he neglett to hear the Church, let him be unto thee as an Heathen Man and Publican. This does not relate to Points of Fait and Doctrine, but to a Matter of Discipline. It spoke upon the Occasion of one Brother's trespassing against another. And the injured Person is directed first to give him a private Admonition; and upo his difregarding that, then to speak of it before two or three Witnesses; and if he still proves refractor the last Thing to be done is to make it a Matter publick Cognizance, the Church is to be made at quainted with it, and the Governors of it are to n buke him openly. But if he refuses to lend a dutifi Ear to fo folemn an Admonition, he is to be looked upon and treated as a desperate Sinner, and the Cen

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ires of the Church are to pass upon him. What ollows from hence is, that we are to pay a due Repect to the Admonitions and Cenfures of the Pastors Matters of Discipline. But it does not follow that re are blindly and implicitly to obey them in Matters f Faith. Neither does it follow, that in Points of Discipline Censures fulminated at random, and withut just Cause, are of any Significance. The Text nly regards lawful Admonitions and just Censures, n Cases where Injuries are fully proved. But when lenfures are rashly and erroneously inflicted, they do ot bind the Person, and are altogether ineffectual, nd oblige none but the Judge to repent of them. I m willing to grant thus far, that every Offender by his Text is obliged to fubmit to the Censures of the hurch lawfully inflicted. But this Writer would gue from it, that every Person is obliged to submit the Decisions of the Church upon her imposing by Doctrines as Articles of Faith, and this without kamining whether the Articles are rational or lawful, r agreeable to the Scriptures: By what Rules of eafoning, I leave every intelligent Reader to judge.

Lastly, Let me observe by Way of confirming, that I have said upon both these Texts, that our aviour orders his Disciples, Mat. xxiii. 3. To observe and do whatsoever the Scribes and Pharisees bid them: Iow it must be supposed to be only while they kept to the Letter and Reason of the Law, for if he had attended an absolute Obedience, which might be as rell pleaded for from this Text as from the other wo, he would never elsewhere have bid his Disciples

ware of their Dollrine, Mat. xvi. 2.

G. He asks \*, Is it not a manifest Contradiction to wn, as Protestants do, that among the revealed ruths of Christianity there are many above the Reach f human Understanding, and by Consequence above

Reason, and at the same Time ridicule an humble

Submission to such Truths?

P. He is widely mistaken in infinuating we ridicule fuch an humble Submission; we with all Humility reflect upon the short Compass and Weakness of our Faculties, and confess there are many Things both in Nature and Religion we are not able to fathom, and therefore scruple not to acknowledge they are above our Reason. But at the same Time we know by the due Exercise of our Faculties, that they are not against it. And the Submission we ridicule is not a Submission to Truths above Reason, which we find revealed in the Scriptures, but to Falshoods which the Romanists would obtrude upon us, which we know are against Reason, and which the Scriptures are either filent about or oppose. These are the Things we justly despise and protest against, and till he can prove they are only Points above Reason and also revealed, he cannot think it unfair we should ridicule them, who himself owns, that if they were against Reason they would not be Truths. And if he attempts to prove this, he can only do it by rational Arguments, which is the only Method can be employed in shewing what is above, and what is contrary to Reason. He may be sure we will not allow the Authority of his Church to be a lawful Method of Probation, for (besides that that would be making her a Judge in her own Caufe, and we are well apprized with what Partiality she commonly uses her Authority) the Authority of the Romilly or any other Church, is a distinct Thing from Read fon, which has clear and certain Principles of it own, from which it deduces also fair and clear Conlequences. For Instance, it is a clear and certain Principle of Reason, that a Body cannot be in two Places at once, that Accidents cannot subfift without their Substances and the like; from which we demonstrate the absolute Impossibility of Transubstantiation and that it is a Doctrine perfectly inconsistent with Reason

eason. Now since it is manifest that Church Auority and Reason may interfere, the former cannot admitted as a Proof that a Thing is above or ainst Reason, but we must have recourse to such inciples alone, which Reason as distinguished from uthority furnishes us with, otherwise we shall run to this abfurd Way of arguing: The Church deares fuch a Thing is a revealed Truth, therefore it uft be above and not against Reason, which is a di-It begging of the Question. For it must be proved, at any Church can by its fole Declaration make a hing a revealed Truth, or make what is against the ear Principles and Deductions of Reason only above If the Church can act at this Rate, then Reason

at the Mercy of Church Authority, and she can aske the most absurd Things in Nature reasonable,

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G. He asks again, \* Is not ridiculing a Submision to Truths above Reason sapping the very Fountions of Faith, and encouraging every Body to let the proud Idol of his own private Judgment ainst the Revelations of God, and believe no farer than his poor narrow Capacity can comprehend? you have shewn before we do not ridicule a Subfion to Truths above Reason which we know to be realed, so this Question requires no farther Answer. goes on: Since Protestants themselves profess Belief of many incomprehensible Mysteries, they mit their Judgments just as we do.

P. I beg his Pardon, not just as they do. For Protestants profess their Belief of them, they beupon Enquiry able to prove by rational Argunts, that these Mysteries are only above, not cony to Reason. Whereas the Papists embrace seve-Falshoods as Divine Truths, which they themres acknowledge are not to be reconciled with the nciples of Reason. The Protestants submit their

\* Page 5.

Judgments to the Revelation, which the Apostles of Christ published to be a standing Rule to all Ages. The Papists submit their Judgments not to the Revelation itself, but to the Church declaring what is Revelation. I presume therefore there is a wide Difference between the Protestant and Papist's submitting his Judgment, and the one is much more rational than the other.

G. You have fully convinced me of the Absurdity of the Papist's Way of submitting his Judgment to what he calls revealed Truths, but which are indeed palpable Falshoods. He next endeavours to reconcile this slavish Kind of Submission with Examination, and if you please we will consider what he says upon that Head.

P. From what he has faid upon Submission, I dan engage he will not allow any Enquiry, whether the Mysteries of our Religion are consistent with Reason or not, or whether the Arguments against Revealed Religion can be answered, which pretend to prove

they are contrary to it.

G. You are very much in the Right, Sir, this no Part of his Business: Though this is undoubted the only Way to confute the Enemies of Revelation and to fet our Religion upon a rational Bottom. short, he perfectly gives up the Cause of Christianit to the Infidels, and as far as is in his Power has give a mortal Stab to it. All the Examination he per mits is, to enquire into certain Reasons or Motive which he calls Motives of Credibility, or Induce ments to perfuade us to believe, that fuch an fuch a Point of Doctrine is revealed by God. A which Motives the Infidel may justly fay are not be relied on, if the Points of Doctrine themselves a irrational. For they cannot be fairly faid to be re vealed, if we cannot make it out that they are not con trary to Reason. He acknowledges \*, and the De

thank him for his Confession, and triumph in it, the Mystery of the blessed Trinity is the most ningly contrary to human Reason of all the Mysteric Christian Palician

es of Christian Religion.

Neither fo feemingly contrary, nor indeed fo trary I hope, as the darling Doctrine of Transubtiation. But though to unthinking or prejudiced ple the Doctrine of the Trinity may be feemingly rary, yet it is not indeed fo. To fay that three s are one God, or that three Persons are one Peris a manifest Contradiction; but to fay that e Persons are one God is no Contradiction. For of these three Persons is God distinct and sepafrom the rest: And there being but one Divine ice, the three Persons which are united in it, are hree Gods but one God. It would take up too Time to prove that this Doctrine is not incont with Reason, I shall therefore refer him to Dr. ig fleet's learned Piece, entitled, The Trinity and be betantiation compared, and there he will find all Arian and Socinian Arguments his Brother Misrs urged against the Trinity fully answered. And will likewise take the Trouble of perusing Dr. rland's incomparable Books upon this Subject, are more easy to be come at than the other, ill perceive the feeming Contrariety foon vanish; though we cannot fathom the Depth of this ery, yet there will be no Occasion to renounce ianity, merely because we cannot comprehend it. te bold to ask him this fair Question, Is the ine of the Trinity fo feemingly contrary to Reais that all the Arguments to prove it contrary to be shewn to be insufficient for that Purpose? answers in the Affirmative, he will be hard put o prove it can be a revealed Truth to any that a Revelation, because he cannot prove by Reais not contrary to Reason of he answers in egative, then it follows we do not only believe it

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true, because we think it a revealed Truth, but we also believe it to be a revealed Truth, for this Reason among others, because it is not contrary to Reason When therefore we submit our Judgment to Revelation in this Point, it is evident we submit to it, as delivering nothing unbecoming the Veracity of God.

G. He says he believes the Trinity, because Go has revealed it, and it is impossible he should reve

a Falshood.

P. But if an apparent Falshood, if a Thing feemingly abfurd, that I cannot but believe it to contrary to Reason, is pretended to be revealed, an fuch he intimates the Doctrine of the Trinity is then notwithstanding the Pretence of Revelation, is impossible for me to believe it true, and conf quently to be revealed; because I cannot but low upon it as false and absurd; and I cannot look upo it both as true and false at the same Time. It not therefore enough to fay a Thing is revealed therefore it must be true: because it may as just at least be retorted, the Thing is absurd and fall therefore it cannot be revealed. But if we have fi ficient Reasons to persuade us that a Revelation Divine, and find by examining into its Particula there is nothing in it incredible, or unworthy of Go we may then with Affurance fay fuch a Thing is doubtedly revealed, because both from outward M tives and inward Characters we have abundant Rea to be fatisfied, that the Revelation of which it i Part is certainly Divine. He fays he believes a Th because God has revealed it. But he cannot be of a Revelation, before he has examined as well w ther it contains any Thing which cannot be recond with the Reason and Understanding God has given or with any of the Divine Attributes, as whether be grounded upon good external Evidence, and veyed to us by fuch credible Means, which we h no Temptation to doubt of.

G. He owns it is impossible God should reveal a lshood. If so, then it follows, God authorises us judge and try by our Reason, whether the Things d to be revealed by him are true or false, or else may be sadly imposed upon, and take that to be velation, which is very different from, and very posite to it.

P. But when we join both the inward Characters I outward Motives together, then we may justly nelude it is a Divine Revelation; and then we may ely depend upon the Revelation and the Veracity of I dupon which it is founded, for Things which are leed unfathomable by our Capacities, but which can make appear are not at all inconfistent with ional Principles. And this produces a Divine Faith us, it being evidently resolved into, and bottomed on, a Divine Authority.

G. But this is not his Way of proving a Divine velation. For to the Question, How we are assurable that God has revealed any Christian Doctrine, he y answers, we have to assure us of it the Catholick

Universal Church founded by Christ himself, and pointed by him to be our Guide in all spiritual

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P. Now here by the Catholick Church it is much be suspected he only means the present Romish mmunion, which he knows we deny to be the Calick Church, and therefore it is incumbent upon to prove it is so. And we take it to be a very efficient Witness, and a very indifferent Guide in itual Matters, because it is only a Part of the irch, and may, and does, differ in Judgment nother Churches, and particularly from the whole holick Church in the apostolical and primitive tes, and teaches Doctrines for Articles of Faith, ch are either not to be found in the Writings of Apostles and inspired Penmen, or are contrary to m; and which have no Countenance from the C 2

G.

Writers of the primitive Church, but are opposed by them. We have Reason therefore to deny she is appointed by Christ to be such a Guide in spiritual Matters, as that we must necessarily believe what

the publishes for Christian Truths.

But if he means by the Catholick Church, the whole Church of Christ, from the Time of our Saviour and his Apostles inclusively, and most especially the Churd in the most primitive Ages, then we readily allow, that this is a very great and venerable Authority, and w are willing to join Iffue with him in the Trial of the Doctrines peculiar to the Romish Church, whether the Catholick Church in this Sense affures us that Go has revealed them or not: That is, whether they a revealed in the Writings of the Apostles, and of the whom they instructed to pen the Gospels (for the whole revealed Will of God is contained in these sacre Writings) and whether the Catholick Church for veral Ages after the Apostles did interpret the Scrip tures in fuch a Manner as we can fairly collect that fi believed in these Articles as the present Romish Churc We refolve to flick by Scripture and Ant quity, and the Testimony or Authority of the Cath lick Church in this Sense; but he must pardon us, we reject the Authority of his pretended Catholic Church, which we are able to demonstrate teach Doctrines opposite to what we find are taught by Scriptures and their best Interpreters.

In the next Place, by his faying that we have to greatest Authority upon Earth, to wit, the Catholic Church, to assure us that God has revealed a Thing, he means that whatsoever the Romish Churassures us God has revealed, that we ought religious to acquiesce in. But not only the Romish, or patended Catholick Church, but the whole Catholic Church ever since the Times of the Apostles were be directed in their teaching by the Revelation was ten by the Apostles and other apostolical Men.

not enough that the Catholick Church should assure that such and such a Point is revealed, but she is ed down to prove it out of the Word of God, hich alone was written by Inspiration, and which e Catholick Church in the primitive Ages informs, contains all Things which God has revealed to But this Gentleman and his Church go another lay to work, the Scriptures are to be rendered of the or no Use, and we must take all upon Trust

om the Authority of the Romish Church.

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But let us confider his Answer to the Question, bow e are assured that God has revealed it? a little farer; and then we shall see that it is a very improper e. He is in this Place shewing the Method of amining the Grounds why we believe the Doctrine the Trinity to be a revealed Truth. And here he is, that the fole Ground and Motive of our believtit to be fo, is, because the Authority of the Calick Church in our Days affures us of it. But if hould ask him why he comes to say, that this Assuice is a fufficient Ground? He will and must aner, God has revealed, that the present Church has thority to affure us, that fuch and fuch Things are realed Truths. But if I ask him again, How he affured God has revealed, that the prefent Church fuch Authority? What will he answer next? ill he fay, that the Church has affured us of that too? will any Man of common Sense admit of such an ifwer? But if this abfurd, this ridiculous Answer a proper one to the first Question, it must be so the fecond. This then is a most exquisite Way of mining into the Grounds and Motives of any ing that is revealed. A Thing is revealed, befe the Church has Authority to fay it is: And the urch has Authority to fay it is, because it is likee a Thing revealed that the Church has fuch Aurity. This is really wonderful wife! In Truth, it no better than the Squirrel in the Wheel, that thinks

higher.

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G. He would fain lead St. Austin into the same Circle with himself. He affirms \* the Authority of the Church appeared to St. Austin so great, and so well established, that he made no Difficulty to declare, that nothing but the most insolent Madness could hinder any Man from submitting to its Decision, and that he would not believe the Gospels themselves, unless the Authority of the Church compelled him to it.

P. What he cites from St. Austin will do him no Service at all. The first Passage is, I presume, takes from the Epistle to Januarius: Si quid horum tot per orbem frequentat Ecclesia, quin ita faciendum sit disputare, insolentissimæ insaniæ est: If the whole Church throughout the World practifes any of the Things, it is the most insolent Madness to dispute whether they are to be done or not. 1. This relates to the whole Church throughout the World, and not to the Churche only in Communion with the See of Rome, which this Gentleman falfely entitles to the Denomination of the 2. This is not to be understood of the whole Church. Church's Power of declaring what Truths are revealed but only of Customs innocent in themselves and set tled by general Confent and Approbation. " The "Things, fays St. Austin in the same Epistle, which

"we observe not from Scripture, but from Trad" tion, and which are observed over all the World

" are understood to be retained, as being recom

"mended and appointed either by the Apostle themselves, or plenary Councils, whose Authors

" is very wholesome in the Church; as that the

" Passion, Resurrection and Ascension of our Low and the coming of the Holy Ghost from Heave

" are celebrated by an annual Solemnity, and if an

" other Matter of the like Nature occurs, which

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a Step sobserved by the universal Church, wheresoever it is diffused." Now who doubts, that those who made Difturbance in the Church upon any fuch Account. were very unreasonable Men? But this will by no and for weans prove, that any Church can declare Things to revealed Truths which are not fo, as the Romifb Madnes Church has most certainly done. The Church has Authority to establish innocent and profitable Customs els them which are not to be found in the Scriptures; this we empelled way readily allow St. Austin: But she has not thereore Authority to decree Things for Articles of Faith him no which cannot be proved from Scripture. St. Austin ne, take coes not fay she has any such Authority in this Pasrum tot fage, or in any other of his Writings. St. Austin adum sit does not here affirm that any Thing is a revealed of the whole Touth, because the present Church assures us it is so, e whethe from this Passage. Besides it was insolent Madness in the whole So Austin's Time to differ from the Practice of the Churche universal Church in several other Customs of this which the Kind. For Instance, the universal Church then obon of the ved the Lord's Day all the Year round, not as a good of the Rolt, but as a Festival; and it was esteemed a Crime revealed to pray kneeling on that Day, because the Practice of s and fet the univerfal Church was to pray standing in Memory of our Saviour's Resurrection. But I presume the Centleman will not fay it is Madness to fast on Suns in Lent, or to observe the other Custom of kneelon the Lord's Day. These Matters were conedly always in the Power of the Church, and ght admit of an Alteration when the Church ught proper to change them. 3. This Gentlen, I presume, knows that Victor Bishop of ne excommunicated the Afiatick Churches for not ping Easter at the same Time with him. Now must affert, if he would be true to his Principles, t the Afiatick Churches were insolently mad in not lding to the Bishop of Rome's Authority in this particular.

particular. For upon no other Terms could they be at that Time in Communion with the Roman Set and therefore according to him could not be in Communion with the Catholick Church. But every Bod knows St. Ireneus was of another Opinion: And hence manifestly follows, that Communion with the See of Rome is not always a fure Mark of Catholicism

The other Passage in St. Austin is this: Ego ver Evangelio non crederem, nisi me Catholicæ Eccless moveret Auctoritas: I would not believe the Gospe unless the Authority of the Catholick Church moved it me. But this will be found unferviceable to the R mish Cause, when it is considered, that this is m meant of the Catholick Church only in St. Austin Time, much less of any particular Part of it, as the Church of Rome is; but it is to be interpreted of the Catholick Church from the Beginning, of the who Church from the Time of the Apostles inclusive down to the Age of St. Austin. And this no of disputes is the greatest Authority, and fully sufficie to move any reasonable Man to believe the Gospe And if the present Church of Rome can prove h diftinguishing Doctrines from the Writings of the Apostles and the holy Fathers of the primitive Churd we shall think ourselves obliged in Duty to acknow ledge those Doctrines to be true and genuine, an duly attested to be such by the highest Authorit But this Gentleman must not think we, or any Pe fons of Sense, can be satisfied with the Authority the present Romish Church, which he falsely calls the Catholick, whose Authority comes infinitely short that of the Catholick Church of the apostolical at primitive Ages, and is of no Value at all when contradicts it, as we are fure it does in the Points co troverted between us. This Place in St. Austin is rected against the Manicheans, who falsified t Scriptures, and brought in apocryphal Writings Opposition to it, in order to support their Here

5 they b man See in Con ery Bod : And with th tholicism Ego ver Ecclefi be Gospe noved it o the R is is no t. Austin it, as th ted of th the who nclusive is no of fufficier he Gospe prove h ngs of th ve Churd o acknow nuine, an Authorit or any Pe uthority ly calls t ly fhort stolical an all when Points co Austin is a alsified t

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these Men this holy Prelate opposes the Testimony the Catholick Church in all Times preceding, ich faithfully delivered down the true Scriptures. confequently testified the Manichaan Scriptures It be spurious. He affirmed that the Testimony the Apostles and primitive Church was more to credited as to the Genuiness of the Books of Scripe, than that of the Manichaans: And that the tneffes of the Catholick Scriptures were Men of h indubitable Fidelity, that their Authority was bugh to convince all Gainfayers, and to prove that other Writings were not legitimate, and theree to be rejected. Si alios, fays St. Austin in ano-Place (contra Faustum, Lib. xiii. Cap. 4.) quos at Apostolorum nostrorum, codices protulerit, modo eis ipse Auctoritatem dabit, quam per Ecas Christi ab ipsis Apostolis constitutas non acceut inde ad posteros firmata Commendatione scurreret? If Manichæus should produce other Books. ch he calls the Writings of the Apostles, how will be them Authority, which he has not received by the rches of Christ constituted by the Apostles themselves. thence it might be firmly recommended and transmitto Posterity? And Cap. 5 .- Nostrorum porro lirum Auctoritas, tot gentium confensione, per cessiones Apostolorum, Episcoporum, Concilioique roborata, vobis adversa est: The Authority nur Books confirmed by the Consent of so many Nations, be Successions of the Apostles, Bishops and Councils, gainst you. From whence it is plain that St. fin means by the Authority of the Catholick arch, not the Authority or Testimony of the versal Church in the present Age, much less of particular Church, but the Authority of the unial Church from the Times of the Apostles themes inclusively. This is the Authority we revete with St. Austin, any other Authority we reject. d when it can be shewn that the additional Articles of

of the Romish Creed have this Authority to support them, I readily grant we, as well as St. Austin, ought to be moved by it. But this is a Task not to be per

formed by the ableft Men among them.

G. You have, Sir, very convincingly proved that in this Passage St. Austin says nothing of the Authority of the present Church: Whereas this Gentlema produced it to prove that the Catholick Church meaning the present Romish Church, has Authority to

affure us fuch and fuch a Point is revealed.

P. This is the Way of fuch Writers; if they d but meet with the Words Catholick Church, they pre fently interpret them of the Romish, and then the think they have done mighty Feats. But alas! th is no better than corrupting the Writings of the An cients, and dragging them against their true Meaning to be Evidences for them. As for St. Austin, if rightly remember, he was fo far from thinking the Authority of the present Church is sufficient to mor any Man to believe a Doctrine to be revealed, the disputing with an Arian Bishop about the Trinit he allows even the great Council of Nice ought not Reason to be urged against him. For (contra Max minum Arianum, Lib. ii. Cap. 14. §. 3.) he has the remarkable Words: Nunc nec ego Nicænum, nect debes Ariminense tanquam præjudicaturus profer Concilium. Nec ego hujus Auctoritate, nec tu i lius detineris: Scripturarum Auctoritatibus, non qui rumque propriis, sed utrisque communibus testibu res cum re, causa cum causa, ratio cum ratione co certet. Neither ought I to produce the Council of Nic nor you that of Ariminum by Way of prejudging t Cause; neither am I restrained by the Authority of the nor you by the Authority of that: Let the Matter Debate betweent us be tried by Authorities from the Scri tures, which are Witnesses not peculiar to either Sin but common to both. Proof from Scripture then is the Method of trying, whether any Doctrine in Difpu

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aled, the Trinity ght not intra Max that the m, nect in profer nect tuit non qui

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the Scripeither Side then is the Disput evealed, and not the Assurance of any Church or uncil. And the Papists pressing us with the Aurity of their Pseudo-Council of Trent is in St. stin's Opinion no Argument against us. Let them refore no longer insist upon the Authority of the sent Romiss Church, which we may fairly disallow as ng the Authority of a Party violently prejudiced her own Side: And let the Rule of Scripture ide both Sides in the Controversy, and then the atter will soon be brought to a fair Issue.

G. But, Sir, what think you of his Affertion, that Truth or Nature of the Mysteries themselves, ich surpass all human Understanding, is not proty the Subject of our Examination?

P. I grant it is impossible to search into the Nature the Mysteries of the Christian Religion; but we so far examine the Truth of them, as to know, ether they are against our Reason or not, by eniring whether the Objections raised against them are inded upon certain and uncontestable Principles; I if they are not, then we have no Reason to ubt of the Truth of them, because we have suffint Evidence to believe they are revealed. This is

Method the Ancients take in examining the auth of the Mystery of the Trinity. St. Austin parularly in his Book de Trinitate, answers all the Arments which the Arians brought from Reason, d shews they have no Weight. Even the Romish hoolmen do the same, and so do all Writers upon at Subject of what Communion soever.

G. But he says, we do not examine whether a realed Mystery be true or false; for if it be revealed, is Impiety to question the Truth of it.

P. But we cannot be certain whether a Mystery be vealed, without examining whether it be true or se. On the contrary, if upon Examination we have imaginable Reason to believe a Thing proposed to as a revealed Mystery to be salse, we have very

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good Cause to question the Reality of the Revelation The Truth of the Doctrine is one Motive why we should not discredit a Revelation, but we can have no fufficient Motive to give Credit to a manifel Falshood. We are bound not to trust even to Mira cles themselves in such a Case, and consequently no to the Authority of any Church whatsoever. The great Lawgiver of the Jews tells us, Deut. xiii. 1 If there arise among you a Prophet—and be giveth the a Sign or a Wonder, and the Sign or the Wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods-Thou shalt not hearken unto the Words of that Prophet-for the Lord your God proveth you. We must therefore examine into the Truth of the Thing faid to be revealed, and if we find it to be falle, no Motive what foever can oblige us to affent to it. This Gentleman himself owns they are but Motives of Credibility, Things that may induce any reasonable Man to believe a Revelation, provided what is faid to be revealed is not contrary to the clear Dictates of Reafon, or to a former Revelation; otherwise these Motives are of no Force or Obligation at all and to total

G. But, Sir, you may observe, he does not say absolutely, we are to examine, whether we have sufficient Motives to believe that such and such a Doc trine has been effectually revealed by God; For it that were all, the best Way would be to examine the original and authentick Books wherein the whole Revelation is written. But instead of this, he says we are to examine, whether we have sufficient Motives to believe the present Church declaring the Revelation of that Doctrine; which are two very difference of the control of that Doctrine; which are two very difference of the control of that Doctrine; which are two very difference of the control of that Doctrine; which are two very difference of the control of the control

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P. This is plainly fetting the human Authority of the present Church above the Divine Authority of the Scriptures, and of the Apostles and other inspired Men who wrote them. It is giving the Church Power to put what Sense it pleases upon the Oracle

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God, though never fo contrary to their true ning. It is obliging the People not to believe own Senses and Understandings, and forcing a blindly to follow the arbitrary Dictates of deing Men. A Thraldom to which nothing but te and the dreadful Apprehension of Punishment bring them to fubmit. We allow the Church a onable Authority to interpret the Scriptures, and xplain them in fuch a Manner as all other Books xpounded, by taking them in the most obvious grammatical Sense, by comparing one Part of pture with another, and by calling in the Aid and tance of the best and most learned Commentaespecially the Writers of the primitive Church: we grant that the Clergy have a Commission Christ to teach the People the Doctrines cond in them. But the Romish Church must and lye under this fevere Reproach, that she ades her own false Glosses upon the Scriptures, h are opposite to their true Meaning and to the of the primitive Church, into the Place of the tures, and declares those Things to be revealed hs which are not revealed, and compels all her ects to believe her under this forry Pretence, that ing can be a revealed Truth but what she declares to: which is as much as to fay, they are not to der whether what she says be true or not, or her the Doctrines are delivered in God's Word, must pin their Faith upon the Church, though ture and Reason never so evidently declare the ary. In short, as soon as ever a Man becomes istian, he is, according to her, to be no longer fonable Creature, but to give up his Undering to be entirely directed by her, and never ave the free Use of it again. But I would lad to know how a Man can be fure of their ch's Meaning. Must he believe his Parish t's Declaration of it? This would be a worle

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Slavery still. For then he is to believe a Thing to a revealed Truth, not because the Church declares to be fo, but because his Priest tells him the Church declares it to be fo. And yet even this Declaration the Priest is all that by much the greatest Part of the Papists have to ground the Belief of revealed Trut upon. So that here is a blind and implicit Faith the Priest, which no Man ought to give but to one is fure is vested with Infallibility. And if he is m infallible, as they confess he is not, then I would all how it can with any Colour of Truth be faid, th this great Number of People can be fure they a taught revealed Truths? They believe therefore up fallible Authority, and fo far are in no better a Co dition than Protestants; but they are in this respect a worse, that they are indeed taught Falshoods stead of revealed Truths, and believe a fallible M to as high a Degree and as blindly as if he were into lible. In the next Place, how can I be affured, the the Church declares fuch and fuch Points to be vealed Truths? Must I have recourse to the Canons Councils? But they, as well as other Books, may taken in different Senses, as appears from the Writin of the Learned in the Romillo Communion: And I interpret them myself, I may possibly err as mu as if I interpreted the Scriptures: If I go to a learn Divine, or Prelate, or even to the Pope himself, the can only give me their own private Sense of the nons, which is no infallible Declaration. So that must either follow my own, or others, private Jud ment, or I can never come to know what the Chur declares. Hence it follows, that every Man of Romish Communion must rely upon private Jud ment as well as the Protestants. And all he can is, that private Judgment tells him the Church clares fo and fo. And all the Difference is, that Protestant's private Judgment interprets the Son tures, and the Papist's private Judgment interp

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eclarations of the Romish Church, which he beto be a better Rule than the Scriptures.

It is plain enough, Sir, the Papists must acyledge they depend upon private Judgment and le Authority for coming at the Knowledge of Church's Declarations. And if they would ally consider this, they would not so rashly conus for what they do themselves. Unless then were an infallible Person or Council in their ch always declaring what are revealed Truths, mpossible to be intallibly certain of them: But is no such infallible Person or Persons always ng even by the Confession of a great Body of omish Communion; therefore they must be conrith the same Ways of attaining the Knowledge at they think to be Truth with their Neigh-

But even if there were such a Person or il, they would not be in a better Condition: heir Declarations must consist of Words, and is may be mistaken, consequently they must ly upon their private Judgments for the Interion of them.

I hope what we have discoursed is enough to any rational Mind, that the Romanists do not ne whether the Doctrines taught in their Church ue by the Standard of Scripture and Reason, ay an implicit Obedience to what their Clergy r as Truths revealed; and that their Prelates riests, if this Gentleman gives their true Senti, deserve no better Title than blind Leaders of ind. Let us now therefore go on to the next n.

## SECT. II.

## A Continuation of the Same Subject.

G. E now comes to explain himself by particular Example, and applies when he has faid in the former Section to Proceedings of the first Christians of

verted by the Apostles. He says, People were duced to embrace the Christian Religion, when prosed to them by the Apostles, by Reason of Miracles wrought by them in Confirmation of it.

P. Very true, and these Miracles, which we ha all the Reason in the World to believe, God aut rized the Apostles to do for the the Propagation his Truth, were unquestionably very strong powerful Motives. But I hope it does not follo that because upon the Account of these Divine Mi cles People had abundant Reason to credit the A ftles in the Delivery of their Doctrines; theref though there are no Miracles now wrought, though the Doctrines now taught were either no delivered, or are contrary to those delivered by Apostles, yet we have the same Reason to believe present Clergy of the Romish Church, when the preach, as if we were Auditors even of St. P. himfelf. When the Pope can preach to all Nations their native Languages, as the Apostles did, it be then Time enough for him to require a Submill to the new Doctrines of Transubstantiation, Pur tory, Supremacy, &c. but 'till then we must t leave to with-hold our Affent to them.

G. All that one can fairly draw from the Mira performed by the Apostles, is this, that they inspired Men, and that by Consequence we missely depend on the Truth of their Doctrine, which God himself bore Witness by such Signs.

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not be contested with any Colour of Reason. infers farther, \* That if these Motives were cient Ground of a rational Submission to the 's Faith, even in her very Infancy, when the ecies concerning her Encrease and Splendor not yet verified, those we have at present to ce us of the Reasonableness of relying upon thority, are much more forcible,

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So then his Argument runs thus: The Mirathe Apostles and the Prophecies recorded in riptures, and fince verified by the Event, are ient and folid Ground of a rational Submiffion Church's Faith once delivered to the Saints by the . Therefore they are a sufficient Ground of a ion to the Romish Church's Faith now taught by engy. This furely is a very lame Inference, he Apostles and the present Romish Clergy he fame Claim to Inspiration, and unless we good Reason to believe the Instructions which Mionary has given us in this Book, as what is m in the Writings of the Apostles.

fee plainly the Quibble lies in the Words, the 's Faith. He would suppose the Faith of the Romifb Church to be the same with that of the ck Church once delivered by the Apostles. s he must not expect we should grant him.

the Church he had meant the Catholick of all Ages, including the Apostles themthen I allow there had been some Truth in affirms; then I grant, " That if the Miraof the Apostles were sufficient Motives to hit to the Church's Faith even in her very In-, when the Prophecies were not yet verified; we have at present to convince us of the onableness of her Authority [meaning the lority of the whole Church from the Begin-

<sup>\*</sup> Page 10.

" ning, and consequently of the Apostles the " felves] are much more forcible." If in the W Church he will comprehend the Church of all Ti preceding, and most especially the apostolical Chu then what he fays is true, but not to his Pum because these Motives may be very strong and s ble to believe the Faith of the Catholick and App lick Church, and yet be no Motives at all to be the Faith of the present Romish Church, it being possible that any present Church should be the Ch of all Ages. But if by the Words Church and ba thority is only meant the present Romish Church; it is apparently a false Interence. For he must p by rational Arguments, that the Authority of present Romish Church is equal to that of the Itles, and that it has the same Authority to de revealed Truths, which they had, or else he must expect we should pay any Regard to confident mations.

G. He fays, the Motives we have at present much more forcible, when Millions of Martyrs

fealed her Faith with their Blood.

P. This without Question is a very powerful tive, because it cannot be supposed they would down their Lives for their Religion, unless they perfectly convinced of its Truth. But what is to the Purpose? The Apostles and Martyrs with their Blood the Faith of that Church they founded and propagated; the Consequent which is, that there is a great deal of Reason lieve that the Faith of the apostolical and prin Church was true: But fure it will not hence for that therefore the Faith of the present Romish C is fo, unless he can demonstrate that the Faith apostolical and primitive Church, and that of present Romish is the same, which he will find Attempt whenever he undertakes it.

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But he goes on: \* She has peopled both Earth Ieaven with Multitudes of Holy Confessors and ns, whose stupendous Lives and Miracles prothe Purity of her Doctrine.

We grant this also to be true of the apostolical rimitive Church. But we deny that this is true Romish Communion, as such, whose Doctrine contrary to that of the ancient Church, renders y unfit to people Heaven. Though we deny not od may and will in his Mercy overlook invoy Mistakes occasioned by the Prejudice of Eduard we hope he will not punish the Errors for ke of the Catholick Faith professed in that Commun.

But it feems Kings and Nations have flocked from the remotest Parts of the World, and atest Monarchs upon Earth have submitted to ws.

The Church which Kings and Nations flocked the Catholick Church, which maintained the lical Faith, and not the Romish Church, which ce added new and contrary Articles to it. The which Constantine and the Roman Emperors Ages after became Members of, professed not ne Faith with the present Romish; and the of the Romish Church were not in Being when nbraced Christianity.

He afferts, she has now already had a visible for near upon seventeen hundred Years, and w in her own Communion an uninterrupted ion of Bishops and Pastors from the Apostles to this present Time.

No question the Catholick Church has had a Being for the Time he mentions, and an unined Succession from the apostolical Times; but uninterrupted a Succession, that the Bishops of holick Church have been always of the same

<sup>\*</sup> P. 10.

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Communion. The Stories of Victor Bishop of Ru and the Afiatick Bishops; of Stephen Bishop of Ra and the African Bishops who sided with St. Cyprian Defense of rebaptizing Hereticks; the Schism in Church of Antioch between Paulinus and Meleti when the Western Church communicated with one, and the Eastern with the other; the Schi which has long fubfifted between the Latin and G Church; the many and long Schifms which h been even in the See of Rome, where feveral nation Churches have adhered to one of the Pretender St. Peter's Chair, and others to the other; these all pregnant Instances to prove there has not been uninterrupted Succession of Bishops in one and fame Communion: And yet it cannot be truly firmed, that these Bishops, though of different Co munions, were not Bishops of the Catholick Chur It is plain therefore that every Division among Bish does not unchurch the contending Parties, nor in rupt the Succession to such a Degree as to m those Churches, where such Differences happen cease from being Members of the Catholick Chur though fome, I grant, may be more Catholick others, because not so guilty of that Breach of rity, which occasioned those lamentable Divisi Hence it follows that the Catholick Church's has a visible Being, and a continual Series of Bishop nothing at all to the Gentleman's Purpose, bed the Church of England now has as just a Title to Member of the Catholick Church by having all a had a visible Being, and an uninterrupted Succe of Bishops, as the present Church of Rome, or other Church in her Communion. Before the formation she had a visible Being, though in Su tion to the See of Rome, and fince that Time the the fame visible Being and uninterrupted Succession but with this happy Difference, that the is now from that intolerable Bondage. She is not indea

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Romish Communion: The Reason is, because the urch of Rome has excommunicated her for doing Duty, for purging out those Corruptions, which fadly over-run the other Western Churches. But he has only exercised the Right which all national urches have, of restoring the Doctrine, Worship Government of the apostolical and primitive urches; then the Church of Rome has unjustly ommunicated her, and the Schism occasioned reby must lye at her own Door, and cannot in tice be charged upon the Church of England. He fays, she has had a visible Being, &c. By she does not mean the Catholick Church diffused bugh all the World, but only the Romish Commu-Now he takes it for granted, that the Romish nmunion and the Catholick Church are converti-Terms. But this is a Thing he can never prove, it is too much for him to expect, that without of we should tamely allow it him. He likedoes not vouchfafe any Evidence, that the nish Church can shew in her own Communion an hterrupted Succession of Bishops from the Apostles. d yet this he cannot but know we deny, because e cannot be in all Respects of the same Commu-, who have not the same Faith, Worship and vernment; and we can demonstrate that the preand ancient Church of Rome widely differ from n other in these three grand Particulars: insomuch if the primitive Members of the Roman Church e now alive, I make not the least Question but Pope and his Adherents would excommunicate n for the very fame Reasons we undergo their fure.

but lastly, the visible Being, not of the Romisto, but of the Universal Church for so many Ages, the continued Succession of Bishops in her, is a y good Motive to believe the Faith taught the such by the Apostles, because she gives an ample D 4

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and strong Testimony to it, by preserving the Wil ings wherein this entire Faith is contained, and h transmitting them safely to Posterity. This visib Catholick Church has all along from the Times the Apostles inclusively, taken particular Care of the Books, and no Question will continue to do while she has a visible Being. But the Testimony this Universal Church from the very Beginning manifestly far more numerous, extensive and valuable than that of any Part of her, as the Romish Church is; which is not only a Part, but a very unfoun and the least faithful Part of her, notwithstanding her arrogant Claim to the Title of Universal. As this is no Motive, no more than any of the other to believe the Romish Faith, but to believe the pr mitive and apostolical Faith only. So that none the aforementioned Particulars can be any Indua ments to move us to submit to the Faith of the pr fent Romish Church, but to the ancient and apost lical Faith, which is to be found in the Scripture and is well and foundly explained by the primiti Writers. For the Establishment of this Faith t Apostles preached and wrought Miracles, and laid do their Lives: It was this Faith which Millions of Ma tyrs fealed with the last Drop of their Blood: It by this Faith the Church peoples Heaven with Mul tudes of holy Persons: Upon the Account of the Faith Kings and Nations have flocked to her: nally it is this Belief faithfully and entirely deliver in the Scriptures she, as a visible Body, hands do to all fucceeding Ages. And now I leave any real nable Man to judge, whether there is in these Motiv any Thing that can render the Romish Church's Fa credible any farther than it agrees with the apostoli Faith delivered in the Scriptures.

G. These Motives therefore do not at all oblige to regard the Declarations of any Church concerns Matters of Faith, which are not to be found

e written Word of God, but on the contrary we ght to look upon them as spurious and false Docnes, that cannot stand the Trial of Antiquity, of hich the Scriptures are the primogenial Part. And nsequently that Church's Testimony, which delirs Doctrines as de Fide, which are not either exeffed in the Holy Scriptures, or implicitly containin them, and deduced from them by clear, natu-I and eafy Consequences, is so far from being creble, that it is undoubtedly a false and lying Testiony, and proceeds not from the Spirit of Truth, it of Delufion. In vain therefore does he pretend at these historical Facts bring any Force to a Church's estimony, imposing Doctrines contrary to Reason, tripture and Antiquity, as the Church of Rome oft certainly does.

But he affirms the Case fairly stated between Profants and the Church of Rome may be decided by is one Principle, to wit, \* That it is an indispensible uty, and by Consequence most highly rational, to bewe a Thing, though never so seemingly contradictory to eason, when we have a moral Certainty that God has

vealed it.

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P. This is the same Crambo, which he has given in his former Section, served up again. And I sed say no more here, than that it is impossible we in have a moral Certainty of any Thing, such a ertainty which excludes all reasonable Doubt, as he tplains himself, if the Thing be so seemingly, or apparently contrary to Reason, that Reason fully sures us it is contrary to it. For if Reason fully sures us it is so, we not only have a reasonable pubt of it, but we are convinced and satisfied it annot be true, and therefore cannot be revealed by od. If the Matters, for Instance, pretended to be wealed, should contradict the common Sense of lankind, here is no room for moral Certainty. For

what is proposed to our Senses, is so evident, that we cannot refuse our Assent to it, or entertain the least Doubt about it; but where we have only moral Certainty there all Doubt is not excluded, but only all reasonable Doubt, and since what we are only morally certain of may possibly be false, we cannot be so fully affured of it, as if we come to the Know ledge of it by our Senses. Where therefore the Evidences oppose each other, the stronger will prevail, and a bare moral Certainty must give Place to the Evidence of Sense, and an undoubted Knowledge of any Thing will render the contrary altogether in credible, how credible foever it may appear upor other Accounts, and though, if it were not for it contradicting common Sense, we could not reasonable doubt of it.

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G. But you own a moral Certainty of any Fact excludes all reasonable Doubt of it; and if I have me Reason to doubt that God has revealed such and such a Thing, I must be an Atheist or a Madman not to

believe it.

P. To this I answer, that if the supposed Fad be not absolutely incredible, absurd or impossible there I grant a moral Certainty will have its du Force: for then all reasonable Doubt will be excluded. But unless the supposed Fact be so as I have faid, no pretended moral Certainty whatfoever car make it a fit Object of our Belief. For that car never be so much as probable, and consequently we cannot be morally certain of that, which is certainly false; although the Evidence for the Truth of i may be feemingly very strong. For Instance, if Prophet should arise, and teach a Doctrine contrary to a former Revelation, and work Miracles in Confirmation of it; it is not reasonable sure to believe fuch a Doctrine were revealed by God, although he did not contradict what was before revealed, w should have a moral Certainty that God had revealed

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For even Miracles cannot make what is false redible. In like Manner what is evident to the Inderstanding, or our Senses we are so convinced f the Truth of, that we can never be morally sure he contrary is true, without subverting all Knowedge, and introducing Scepticism into the World.

To our Understanding or our Senses the Things hemselves, which are their proper Objects, are maifeftly known; but where we have only a moral Certainty of a Thing, there is something extraneous o it which causes me to believe, otherwise I should not yield my Assent. That we see Snow is white, ve need no other Evidence but of the Thing itself o have undoubted Knowledge of it. But that God as revealed fuch or fuch a Thing, we have no Afurance but by some outward Motives. Now there s a great Difference between these two Sorts of facts. With regard to the former, we have absoute Certainty of the Object immediately from itself apon employing our Faculties, therefore we cannot refuse or suspend our Assent a Moment. With regard to the latter, we have no Certainty at all in and of themselves, and they may perhaps in themselves be altogether incredible and impossible to be true, because some Way or other contradicting what we know to be true. In the first Place therefore we must consider, whether the supposed Fact be a fit Matter of our Belief, or whether it imply a Contradiction to some Truth that it should be done: If the supposed Fact, after such a previous Consideration, be found not incredible in its own Nature, then it will admit of an Attestation by outward Evidences, and we may have a moral Certainty of the Truth of it. But nothing can attest a downright Falshood. We must necessarily therefore examine the Truth of the Thing itself, before we can give full Credit to the Evidence for it. And we must not argue thus: " We have a moral Certainty of the Thing, it be-

ing thus attested, therefore we are bound to believe it, though, after the best Examination we can make, the Thing is impossible:" But thus, The Thing is possible, therefore it being thus and thus attested, we have a moral Certainty of it. then we may have a moral Certainty of a Thing, fuch a Certainty as excludes all reasonable Doubt, but upon this previous Supposition, that the Thing be not of itself incredible; otherwise we can never come to examine whether we can reasonably doubt of it or not, because we are more than morally, that is, we are absolutely certain the Thing is not true. Therefore though a moral Certainty that God has revealed a Thing, it being supposed first possible for God to reveal it, exclude all reasonable Doubt of it; and in fuch a Case, if I have no Reason to doubt but God has revealed it, I must be an Atheist or a Madman not to believe it; yet it will not follow, that when fomething unfit or impossible even for God to reveal, is proposed to us, we can have a moral Certainty, though there may be all the Appearances of Probability imaginable: and we should be so far from having Reason to believe it, that it would be atheiftical, impious, and Madness to believe it, because we should thereby make God a Revealer of Falfhood. This Principle then of his which he dignifies with the gaudy Name of Self-evident, is most certainly a false one, if by, never so seemingly contrary to Reason, he means Things revealed may be so feemingly or apparently contrary, that all the Wit and Reason of Man cannot possibly reconcile them to common Senfe. And to affert that fuch abfurd Things as these are revealed, is questioning God's Veracity with a Witness, and is indeed the Height of Impiety and Madness.

G. You have effectually demolished his infignificant Principle, and proved that we can have no moral Certainty of any Thing in such a Case as he

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uts. And fince this is the very Foundation of his whole Book, we might stop here, and give ourelves no farther Trouble. But let us fee a little how e applies his Principle. He fays, all controverfial Points between Protestants and Papists may be deided by it.

P. That is very well indeed. Has God revealed hese Points in the Scripture? If he has, I never could and them out, after the strictest Examination. If he has not, then he has not revealed them at all.

G. O Sir, how you are mistaken! The Gentleman does not concern himself whether they are in Scripture or not, but he fays, they are attested by the greatest Authority upon Earth.

P. What, are they attested by Christ and his Apostles, and by the whole Catholick Church in all Ages and Places? This is the greatest Testimony of Men confidered barely as fuch. And if he will produce this Testimony, we will yield the Cause.

G. But he begs your Pardon for that, and frankly owns, he does not pretend there is the fame extensive Evidence or Testimony for every Article of Faith, in which we differ from Protestants, as there is for Christianity in general.

P. Then, I fay, it is not an Article of Faith, unless it is delivered by the Apostles to the Church as a Doctrine necessary to Salvation, and coeval with Christianity itself.

G. But he fays, it has happened more than once, that the Catholick Church has been filent for some Time in reference to Articles of Faith, even allowed of as fuch by Protestants.

P. If he means that Christ and his Apostles, and the Catholick Church succeeding them, have all been fo filent, this I absolutely deny; and must take leave to affirm, that for a Church in later Ages to decide a Doctrine to be an Article of Faith, which all former Ages have been filent about, is to coin and

and impose a new Article. For if it had been an Article of Faith, and one of the Necessaries of Salvation, the Church could never have been silent about it, but must have openly taught and professed it, as Part of the Faith once delivered to the Saints by the Apostles, without the explicit Belief of which no Christian could be saved.

G. But he gives a Reason why the Church has been silent about it, because she never decides any Doctrine to be an Article of Faith till after the most diligent Enquiry and mature Deliberation; and generally upon Occasion of Disputes raised about it.

P. This Reason proves the direct contrary to what he has afferted; because if she never decides, till after the most diligent Enquiry and mature Examination, then the must enquire what the Apostles and the ancient Church taught concerning the Doctrine in Debate; and confequently the Catholick Church could not be filent about it, but must always have taught it before as an Article of Faith, or elfe there could be no Enquiry and Examination at all. And this is the Method the ancient Councils always proceeded in; when any Error or Herefy arose, or any Disputes were raised about a Matter of Faith, they examined what was the Doctrine of the Apostles and the Catholick Church before them, and they decided accordingly. This, for Instance, the four first general Councils did. They only confirmed the ancient apostolical Doctrine, and thereby condemned the Blasphemy of the new. But the Reprefentatives of the Romish Church took another Course. They, it feems, by the Gentleman's Confession decided Doctrines to be Articles of Faith which the ancient Church had been wholly filent about: Apo-Stolical Doctrine, Consentient Universality and Antiquity, was no Part of their Enquiry.

G. But he inftances in two Points, which Protestants themselves allow to be Articles of Faith, and

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The first Article is, That all the Books, both of the d and New Testament, as printed in our Bible,

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P. But this is not fuch an Article of Faith, as we now disputing about. The Word Faith has a geral and a special Signification. In the general Sigication it is taken for all Divine Verities, be they octrines or Facts, which are to be believed, because ey are revealed. But in the special Signification it taken for those Verities, whether speculative or actical, which are revealed, because they are to believed and practifed. We believe the first rt of Verities, when we come certainly to know, upon Supposition that we know them to be realed; but we are bound to know and learn the ter, that we may believe them, and therefore ey are necessarily to be taught and proposed to the elief of Christians, and to be protessed by them; hich the other are not, till they can come to the rtain Knowledge of them. Now that fuch and ch Books are wrote by Persons inspired, is an Artle of Faith in the general Signification, which we e not bound to believe, until we have full Eviince they were wrote by fuch Perfons: and is not Article of Faith in the special Sense of that Word. ch an Article which the Apoltles were bound, ider the Pain of Damnation, to preach before ever ey inserted it in their Writings, as well as the cople to believe; fuch a fimply necessary Truth. lential to the Gospel, without knowing and beving of which no Man could ever be a true hritian, and which, if he knows, believes or actiles, he shall certainly be faved. It is of these octrines or Articles of Faith in the special Sense e are discoursing: and I challenge him to shew any loment of Time wherein the Church or any Part it was filent about them. This Instance therefore

is nothing to the Purpose. Lastly, the Church w not filent even in this very Point, for the Generalin of the Church did not doubt of the Canonicalness these Books, but publickly maintained they we genuine; and only some particular and private Pa fons questioned them. The Epistle to the Hebrews Eusebius tells us, was not thought to be St. Paul's h the Roman Church; but the Author was rather doubt ed of than the Epiftle's being wrote by some Person inspired: For it is certain Clement, one of the fit Bishops of that Church, borrowed a good deal from it, when he wrote his Epistle to the Church of a rinth, as will foon appear by comparing the tw Epiftles. Some few would not allow St. John wrot the Apocalypse, because they thought it favoured the Opinion of the Millennium. As for the Book Esther, it is not \* true that there was ever the least Doubt about it.

G. The fecond Point he instances in, is, that Bap

tism administered by Hereticks is valid.

P. It is strange he should instance in this Point, a an Article wherein the Church was silent for some Time, when we are certainly informed, there was so a long while a great Contention about it. He own St. Cyprian and others vigorously opposed it, an Stephen Bishop of Rome thought it a Matter of sud Moment, that he was very loud in the Defence of and excommunicated the African and Eastern Bishop who were against it.

He here likewise confounds the plain and manifed Doctrines of Faith which the Apostles preached a necessary to Salvation, with dark, obscure and doubt ful Doctrines. Now the Point in Question is of the latter Sort, and not an Article of Faith absolutely me cessary to Salvation. For if it had been so, the Bishop of Rome had been in the Right to excommunicate his Opponents; and those who denied it, has

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<sup>\*</sup> See Cofin's Scholastical History, &c. \$. 56.

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Hereticks, and guilty of an Error, the Stain of ch Martyrdom itself could not wash out. But it vident that the Catholick Church, even when the troversy was at the Height in St. Cyprian's Time, not believe it one of the necessary Articles of th; but left the Bishops to judge and act as they ught fit, 'till it should come to be determined by a Authority. At length the Matter, which had very bable Reasons on both Sides, was decided by a hary Council, whether of Arles, or Nice, or both, hall not affirm. And no Body doubts, but the thority of a general Council, in a doubtful and icult Case, both Sides of which have probable bunds in Scripture and ancient Practice, will have due Weight in settling the Point for the future; every modest and humble Mind will acquiesce in Decree. For all agree it is the proper Office of thority, whether Ecclefiaftical or Civil, to filence putes in doubtful Cases; and all are to pay Obence to it. But still this does not make a Point so ermined immediately commence an Article of th, it only makes it the more probable Doctrine of two; because it may reasonably be supposed that h a Number of pious and learned Men would coner the Arguments on all Hands, with the Imporce of fuch Arguments from Scripture as are ught into the Controversy, and thus enquire into whole Matter; in which as it is very natural to nk, that a great Company of Men should see farr than a less, so there is all Reason to expect a bd Issue from such Deliberations.

These two Points then not being Articles of Faith the special and strict Sense, or Doctrines from the y Beginning of Christianity absolutely necessary to vation; it would not be strange, if there chanced to be the same extensive Testimony, as to Time, them as for Christianity in general, or for the ctrines of Faith properly so called, which have as

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extensive a Testimony as Christianity itself, they being taught by the Apostles as Things which all Christians of all Times were bound to believe or praction And though we regard them as delivered by the who were divinely inspired, yet this Gentleman cannot but know, there are many Things taught by R velation, which are not properly Articles of Fair and which a Man may be perfectly ignorant of, a yet obtain eternal Life only by sirmly believe those Divine speculative Truths, those Doctrines pure Belief, which we find in our Creed and into Scriptures, and by faithfully performing those rituand moral Duties, which the Word of God informus are necessary to Salvation.

Does this Gentleman really think, that a Man cannot be faved, if he is ignorant of this Point, the Baptism administered by Hereticks is valid? Does not know there are thousands in his own Comminion that understand nothing of that Matter? It then evident this is not properly speaking an Article of Faith, but only a Point of Doctrine very probable deducible from Scripture and nothing more.

G. He fays there is not the fame extensive Tell mony as to Time for these two Articles as there

for Christianity in general.

P. As to the Books wrote by the Apostles which were doubted of by some private Persons, it is platenough there could not be any Evidence of them to fore they were written. And this proves the Article not to be a Point of Faith in the special Sense, sure a Point as was always necessary to be known and be lieved in order to Salvation. But for the other Point that was always revealed and taught by the Apostle though in a dark and obscure Manner; and unless had been so, the Church had no Authority to determine that it was so revealed. For the Church has a Power to propose a Doctrine to our Belief, unknown a diligent Examination it finds that the Apostle

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d taught it. If it had, it may coin new Doctrines. Pleasure, and set them up for Articles of Faith, or ints of apostolical Doctrine. The Councils aboventioned, upon canvaffing the Arguments on both les, found that it was apostolical Doctrine, and ght be fairly collected from the Scriptures, that ptism, though administered by wicked Men, was id; therefore they thought it a good Inference, it Hereticks might administer it as validly as hers: If this Inference was true, then it was always apostolical Doctrine that Baptism by Hereticks valid. And we have the fame Reason to believe s apostolical Doctrine as any other, though it is not clear and fo apparent as other Doctrines are; and nsequently there was the same extensive Evidence it, as to Time, as for Christianity itself, only the guments for it were not fet in fo strong a Light, I it had been canvassed in Councils: Unless theree it had been probably at least a Doctrine of the postles, these Councils, which examined it, could t have made it so.

G. But if these two Points are Matters of Faith in y Sense, we must have solid Motives to believe the evelation of them: And these Motives must apar to be strong enough to ground a moral Certainty on, comparatively at least to any Reasons, that can

produced against them.

P. This still proves that these two are not Articles Faith in the proper Sense. For we have as high a oral Certainty of the proper Articles of Faith as of aristianity. All the Apostles taught them all clearly d plainly as the true Catholick Faith without which Man can be saved. But this cannot be said of ese two Points. For the first was not taught bere the Books were written; and the latter was not clearly taught as the proper Articles of Faith; if had, the Catholick Church in those early Times ould have had no Contention about it. Therefore

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we cannot have so strong a moral Certainty of it as of the Articles of Faith. It is true, we have a sufficient Certainty of it, but not quite so strong an Evidence

as of the more necessary Doctrines.

You may observe, he confesses that we have not as great a Certainty of some Articles of Faith as of others; which is tantamount to an Acknowledgment that the Articles in Controverfy between us and the Church of Rome are not so certainly revealed, as those which are not controverted, and that they are not Articles of Faith in the strictest Sense, such a without owning of which no Man in any Age of the Church could hope to be faved. If this is his Meaning, as one would imagine by his instancing in these two Points, the Romish Church has acted very scandaloufly in declaring, that the Points in Dispute be twixt us are the true Catholick Faith, \* without which no Man can be faved: which is making them Article of Faith in the proper Sense, and setting them upon a Level with the ancient Doctrines specified in the Creed, which both they and we hold in common.

G. He defies us to produce any other folid Motive, for the Belief of the Revelation of the two above faid Articles, besides the Authority and Testimony of

the Catholick Church.

P. For the first we have the Authority of the Apostles who wrote the several Books of the New Testament, and of the several Churches who delivered them down to Posterity: And for the second Point, we have the same apostolical Authority, and the Custom of several primitive Churches, as the great Councils who determined that Matter have also sured us, unless he is so wild as to imagine they determined it without examining, whether the Apostle taught this Doctrine or not, or whether those ancient

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<sup>\*</sup> Hanc weram Catholicam Fidem, extra quam nemo salvus of potest, veraciter teneo. Bulla Pii. IV. super forma Jurament Profess. Fidei.

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hurches practifed according to it. Now if he will oduce as good Evidence for any of the Popish octrines, if he will prove from the Writings of the postles and of the primitive Fathers, that the postles delivered them, and the primitive Church. fo much as any considerable Part of it, believed em, then I own he will fay fomething to the Purble. But it is not enough for him to affirm, they n produce the Testimony and Authority of the me Catholick Church against us for the disputed Arcles. This he knows we deny with as much Confience, but more Truth than they affirm it. And hless he does produce it, unless he lays before us the estimony of the Apostles, and of the Writers of e primitive Church, which we defy him to do, his ffertion is but a vain Boast, and all his understandg Readers will look upon it as fuch.

G. Well, but he proceeds \* to tells us, that this atholick Church founded by Christ himself to be ar Guide to Heaven, so venerable for her Antiqui, and the lineal Descent of her Bishops and Paors in the same Communion, so eminent for her earning, so respectable for the many crown'd leads and Nations, so illustrious for the Millions of Ioly Martyrs, attests, and has always attested, that

e twelve Apostles were all inspired Men.

P. These Particulars I have spoke to before, and ave shewn, that though the Catholick or Universal hurch has all along, from the very Foundation of, attested this, yet this is far from being a Proof nat it has attested the distinguishing Doctrines of the resent Romish Church, which is not the whole Canolick Church in all Ages, but only at best a corapt Part of the present Church universal.

But what does he mean by faying that the Church as all along attested, that the twelve Apostles were spired? I hope he does not intend to exclude the

\* P. 13. v a od os wolls L zirla

Christ, that they were so inspired. If he had faid, the Church founded by Christ him felf upon the Apostles to be our Guide to Heaven this Church, of which the Apostles were in the Times the principal Members, who propagated Chri Stianity through great Part of the World, and who by their Miracles, convinced all reasonable Men of their Divine Inspiration, and of the Truth of the Doctrine, has always, from the very Beginning, at tested the Apostles were inspired: This will include the Apostles in the Catholick Church, and will make their Testimony to their own Inspiration a Part of the Testimony of the Church, and then the Testimon of the Catholick Church will be compleat. then I make no Scruple to grant, that the Catholic Church, including most especially the Apostles, venerable for her Antiquity and the lineal Defcent her Bithops and Pattors, &c. has always attested from the very Beginning, that the Apostles were inspired This I allow to be a very venerable Testimony, be eolflog A.

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fe it comprehends the Evidence and Attestation the Apostles themselves, without which the Testiny is exceeding lame and desicient. As to the scent of Bishops and Pastors in the same Commun, I have already proved that a Mistake, and the likewise shewn that the present Romish Church not altogether of the same Communion with the sient, because it has not the same Faith, Worship of Government with the primitive Church. So I ad say no more on that Point.

G. The Church, he says, likewise has always attested, it whatsoever the Apostles taught, either by Word Writing, relating to the Christian Doctrine, were

realed Truths.

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P. This I grant the Universal Church, including Apostles, has always attested: but deny it has attested the present Romish Doctrines of Faith.

G. The Church has attested, that the Apostles mmitted these heavenly Truths either in Writing by Word of Mouth, as a sacred Trust to their coeffors the Bishops; that these were likewise comfisioned to deliver them to those, who were to suc-

ed them in the facred Ministry.

P. This is likewise true of the Universal Church derstood in the Sense abovementioned. Only let e observe, that though the Apostles committed ese Truths either in Word or Writing to their Sucsions, yet it does not follow, that what is delivering the whole Body of the apostolical Writings, is to the whole and entire revealed Will of God as a as relates to Truths or Doctrines necessary to Saltion. He would here infinuate, as if some of the avenly Truths were not committed to Writing; does not indeed plainly say so, but no Question would have his Reader so understand him.

G. And that by these and their Successors, they we been thus handed down to us for revealed ruths, from Bishop to Bishop, from Father to Son, this very Time, as the Apostles Creed has been.

E 4 P. This

P. This cannot be meant of the Universal Church

including the Apostles: and is not true, unless

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be understood of the Scriptures containing all n vealed Truths, which I allow have been delivered down by all the Churches in the World, as the A postles Creed has been. For it can be proved from the Books of the Ancients, that even the Substant of the Creed itself has been committed to Writing all along, and not only trusted to the uncertain Con veyance of oral Tradition. But if he means, the the revealed Truths have been handed down by Wor of Mouth from Bishop to Bishop, from Father Son; this is manifestly false, for both many Bishon and many Fathers have been Hereticks as he cannot but confess: But if it were, then the Apostles open taught these revealed Truths, and the Bishops an Fathers as openly handed them down to Posterin If fo, how will he reconcile this with his Affertion that the Catholick Church has been filent for fom Time in reference to Articles of Faith, and the there is not the same extensive Evidence as to Tim for some of them? I am afraid this is a plain Contra diction.

G. He triumphs much in the Testimony of the Church in all Ages; but as you observe, Sir, the Testimony is nothing without the Attestation of the Apostles. And besides, even if it had indeed an Force in it, it will do him no Service; for the Churd in all Ages does not bear Testimony to the Rom Articles: and he cannot shew, they have been con tinued down from Bishop to Bishop, as he vainly ferts without the least Shadow of Probability. H would fain have us allow, that the present Rom Church is as credible and illustrious a Body as the Catholick Church from the beginning. But we Pro testants are not so easy of Belief, we justly require little Proof of this, and in the mean Time, we make bold to deny his Inference, that we have any mon Certain

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mora ertaint refence, Transubstantiation, Purgatory, Invocation Saints, honouring of Relicks in their superstitions Way, &c. These, I suppose, were some of the octrines which the Gentleman meant, the Cathock Church was for some Time silent about, and of hich we have not an extensive Testimony. But is not stand the Test of Scripture and conntient Antiquity, we must let him know, we revence the Authority and Testimony of the Catholick hurch, and therefore results to pay any Regard at I to that of the Romish.

He simply enough pretends, we have the same estimony to rely on for Transubstantiation, &c.

for the Divine Inspiration of Scripture.

P. The Miracles and Works the Apostles did. ore Witness that what they taught proceeded from ivine Inspiration, therefore what they taught in eir Books is the pure Word of God. These Books ofe inspired Men delivered to the Disciples of hrift, to inform them in all Ages what they were believe and do, and they are still preserved to this ay, and are more likely to be preferved than any ther Books whatfoever. Hence therefore it apears, the Inspiration of the Scriptures was clear to le Senses of those who conversed with the Apostles. he miraculous Evidence to prove the Apostles to e inspired being a Matter of Sense: Hence also we ave the highest moral Certainty, that the Scriptures ere given by Inspiration; and if he will allow this rinciple, that Miracles are a good Evidence of a livine Revelation, is a Principle of pure Reason, hen, notwithstanding he affirms the contrary, the livine Inspiration of the Scripture may be drawn as necessary Consequence from a Principle of pure leason. In short, we have the Testimony both writn and unwritten of the Apostles themselves, and f the whole Church, from the very Foundation to this

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this very Day, that the canonical Books of Scriptum were written by Divine Inspiration. This Testimony, as you observe, they have not for their now Articles. Let them shew this ample, this extensive Testimony, and then we will readily submit. But it they cannot, let us hear no more of this Gentle man's impertinent Prattle, that we are obliged by the same Testimony of the Catholick Church to be lieve the Revelation of these Articles, (which were unheard of in the apostolical Times, and many Age after,) and, the Inspiration of the Scriptures.

G. But he gives us a mortal Blow with the Hon of this Dilemma. "Either the Church appointed by Christ to be our Guide may be securely re-

" lied upon or not. If not, a Protestant's Belief of the Inspiration of Scripture is rash and inconsider ate. But if it may be securely relied upon, he

" acts incoherently in not believing the other And cles declared by her to be revealed Truths."

P. Alas! this is one of the curft Cows, who short Horns are very harmless. The Church appoints by Christ to be our Guide, may mean either the Un verfal Church comprehending all Persons of all Time and Places; or it may mean the Universal Churd only of the present Time, or only the Church of on Patriarchate, or Nation, or Province, or Diocese, even Parish: All these Churches are the Church a pointed by Christ to be our Guide. If it be under stood of the Church in the first Sense, then I grat it may fecurely be relied on: If in any of the latter I deny that it may, unless it adheres to the Tell mony of the Church Universal of all Times from the Beginning of Christianity. Here he still con founds the Testimony of the Church Universal wit the Testimony of only a late Part of it, that is, the present Romillo Church, which unquestionably has no the fame Strength with the former, and therefore can not be fo fecurely relied on. When he can prove

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the Bishops and Pastors of the present Romish mmunion may be as securely relied on as the Apoand their Successors in the primitive Church. n I will acknowledge his Dilemma will do our Bufs. Otherwise our Belief of the Inspiration is not and inconfiderate, though we do not fecurely on the present Romillo Church for it, but on the iverfal from the very Original, which fince it indes the Apostles, we may certainly depend upon: d our Disbelief of the other Popish Articles is y just, fince they are only declared to be revealed uths by the late Ramish Church, and not by the urch Catholick in the apostolical and primitive es, which is the only Church we can fecurely on. The Catholick Church of any late Age is of Authority, where it does not agree in Doctrine with Apostolical: The Gentleman therefore must prove t his Pseudo-Catholick Church consents with the urch of the Apostles Days in the Tridentine Artis, as certainly as the primitive Church did in the contested Points, and then he may with all the alon in the World expect our Submission.

G. He defires us to mark out fome other furer ans than the Testimony of the Church of Christ

know what Truths God has revealed.

P. There is no furer Means, I freely acknowge, than the aforesaid, but then this Testimony
of include, and that principally, the Testimony of
Apostles and their Successors in the first Ages.
as is what we gladly admit, if he will be satisfied
the it; but he must not put us off with still precausly affirming, that the Testimony of the late Rob Church is that of the Catholick in all Ages, and
t we ought to join with them in submitting to all
Decisions of the former, which we are ready to
ove are not Part of the Faith once delivered to the
ints by the Apostles.

G. He is afraid we should appeal to the Testimor of the Apostles, and therefore he resuses to admour Appeal to their written Testimony, the Scritures divinely inspired, which alone suffice to tear us all revealed Truths; and he pretends this elude the Dissiculty, but does not clear it. For, says it remains still unanswered, how a Protestant, without relying upon the Church's Testimony or Authorit can have a rational Motive to assure him of the limitation.

vine Inspiration of Scripture.

P. But this is very easy to answer. For, as have faid before, the Apostles and other inspin Men have given Testimony to their own Writings penning, \* or testifying them with their own Hand by fetting their Names to them, and then deliver them to the Church as their Act and Deed. So the we have not only the Testimony of the Church clusive of the Apostles, but the written Testimony the Apostles themselves, to the Inspiration of the Scriptures, as much as we have the written Testimon of any Person who makes a Deed of Gift, that has made fuch a Deed: And besides this we have the whole Church ever fince bearing Witness to the fam Truth. This is the Conviction we have of this cap tal Point, as he truly calls it: Now if he can she the fame (and he must excuse us if we will not content with less) for the controverted Doctring then we will own it would be unreasonable to refu paying the fame Submiffion to them as to the Info ration of Scripture. We infift upon the Apoll written Testimony, and the written Testimony like wife of the primitive Church for the Trent-Article For this we are possessed of for the inspired Writing Let them produce the fame for the Points in D pute, and we have done. Antiquity, Universality vit

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<sup>\*</sup> The Salutation of St. Paul, with mine own Hand, which the Token in every Epiftle, 2 Thess. iii. 17.

Conversion and Reformation compared. 61
Consent we require. We can alledge them all he one Case, and we challenge them to confront with the same Evidence in the other.

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## SECT. III.

A Continuation of the Same Subject.

ROM what you have faid, Sir, in F the former Section, any one may be convinced this Writer is mistaken in affirming we depend upon the Church's timony in some Things, and reject it in others. we never rejected the Testimony of the Catho-Church in all Ages, but absolutely depend upit, as being the very fame with the Testimony of Apostles, the Apostles themselves being the ncipal, most ancient and most authoritative Mems in the Church. Therefore what we find by coning the apostolical Writings and those of the Fars in the primitive Church, which are the best most authentick Comments upon them, to re been delivered and taught by the Apostles; t we receive with all dutiful Submission, and ret nothing but what does not appear to have been ght by them.

P. If we had only human Evidence, or the Faith History delivered by common Men, that there re such Persons as our Saviour and his Apostles, to wrought Miracles, and delivered such and such sings as Revelations from God, and that the Aposts lest the Sum of the Christian Doctrine in Writzs for the Continuation of the Faith in the Church ever: Yet the Testimony of these Facts is so merous, and the Persons delivering it of such

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great Ability and Integrity, that a Man who reful it, ought to be looked upon as unreasonable, as he refused to believe his own Senses. But fince the Testimony takes in not only that of all Christian exclusive of Christ and his Apostles, but likewise Testimony of themselves also: (For they could in converse together, without being Witnesses of wh each other faid and did; and therefore if we low upon them only as Men of Integrity, we have t highest Reason to believe them, the very same Re fon we have to believe other Persons who attest they faw and heard them:) And fince by fulfilling the ancient Prophecies, and acting by a Divine Powe they demonstrated they were furnished with Illum nations and Revelations from God, and gave aft Conviction that their Testimony was from God, a was not barely the Testimony of Men; the Test mony of the Church, taken in the most proper a compleat Sense, is a Divine Testimony, because contains the Testimony of our Blessed Saviour, wh as to his Divine Nature, is the fecond Person of the ever Bleffed Trinity, and of those who were fent him, and inspired by the Holy Ghost, to preach Gospel to every Creature. Whatsoever therefore Bleffed Saviour and his Apostles delivered as necessary fary to be believed and practifed (the whole of whi is fully comprised in the apostolical Writings, as t primitive Church does unanimously attest,) we en brace, as transmitted to us, not only by a mere huma but by a Divine Authority and Testimony; and then fore all this Writer has faid concerning the Author of the Church, as the Authority and Testimony meerly credible Men, is groundless and contrary Fact.

Indeed if we confider the Church as contradifiguished from the Apostles, by which we mean the Unversal Church, which from Time to Time, since the Apostles, has handed down the apostolical Writing I consequently the Doctrines contained in them, I whose Bishops and Pastors, taking the Scriptures their Rule, have consentiently taught those Doctors, or ought to have taught them; then I grant to the Testimony of the Church Catholick, contered in this View, is only a human Testimony, and not a sufficient Foundation for a Divine Faith. But have a higher Testimony than that of the Church ce the Apostles, even the Divine Testimony of rist himself, and those who were inspired by the oly Ghost to pen the Holy Scriptures. Upon this stimony Divine Faith is founded, and to this alone ascribed infallible Certainty, and not to any human estimony whatsoever.

G. He says, \* every Assent of Divine Faith may considered either as it is infallibly certain, or as it reasonable; and in regard of these two inseparable operties it depends upon a Two-fold Testimony, Testimony of God, and the Testimony of the nurch of Christ considered barely as a creditable

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P. I allow, that whatfoever is revealed, or is the bject of Divine Faith, is infallibly certain in itself, cause we have the Testimony of God for it. But will not so easily be granted him, that the Reason our affenting to it is infallibly certain; because e common Motives of Faith, whether Prophecies, Miracles, or the like, do not absolutely and infally enforce our Assent, but are only rational Arguents to persuade us to it.

But perhaps he only means, that every Affent of vine Faith is an Affent to Truths infallibly certain themselves, because God has revealed them, and s given his infallible Testimony to them. If so, are thus far agreed: And in this Sense I will allow m to say, that every Affent of Divine Faith is inlibly certain, because it depends upon the Testi-

ony of God.

But methinks it is an odd Affertion, that even Affent of Divine Faith is reasonable, as it depend upon the Testimony of the Church. Now I though it was reasonable, as it depends upon the reasonable Motives upon which it is founded, which reasonable Motives I have been just now mentioning. Here plainly confounds the rational Motives of our Affer to Revelation with the Testimony of the Church the God made a Revelation of his Will to Mankind by Christ and his Apostles: which are two very different For the fulfilling of the Prophecies and the Miracles done by Christ and the Apostles are the rational Arguments which perfuade us that the Chri stian Revelation comes from God: And it is the Church's Province only to testify that what they do livered is truly and faithfully transmitted to us. But the Testimony of the Church is no Argument in it felf that the Revelation is Divine, if we confider barely as a Society of Men. Because as this Gentle man himself rightly observes, to believe a Thin upon any other Motive than because God has revealed it, is not Divine, but buman Faith. And therefor the Testimony of the Church being only that of Society of Men, though never fo creditable and lustrious, cannot rationally induce us to affent to Revelation as Divine, and confequently a Divin Faith cannot be built upon it.

G. It is very clear, that we cannot affent to a Thing as a Point of Divine Faith barely upon the Testimon of Men, considered as such. But when Men, as on Blessed Saviour and his Apostles, have given convincing Evidence they are divinely inspired, then we make no Scruple to believe what they deliver as Articles of Divine Faith. Hence it is that it is also rational to believe it. And without such convincing Evidence it would not be rational at all, let never humerous a Body of Men testify for it. I warrang you the Turks think themselves as creditable and it

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trious a Society of Men as any, and yet we look on them as but bad Vouchers for the Divinity of shomet's Doctrine, fince that Impostor brought no post that his Doctrine was of God. But he says Divine Testimony or Revelation is not Self-evint, therefore to render our Belief of it rational, it necessary to depend upon the Church's Testimony inform us what those Truths are which were revealed

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P. If he means the Words in which the Divine stimony or Revelation is contained, are not felfdent, then I answer, that as to the main Articles our Faith comprized in the ancient Creeds, and the practical Duties of Christianity, the Words of Scriptures are fufficiently clear and perspicuous in mselves, although unreasonable Men have raised putes concerning the Meaning of some of them. suppose some of the Words were so ambiguously ned, as that they would be liable to be misunderod, the best Way will be to enquire, what was the ctrine of those who lived in, or soon after the oftles Days, it being most reasonable to believe, t they should know the Apostles Meaning the best, o were either taught by them or their Disciples. therefore there be any Dispute about the Meaning the Divine Revelation, let us have recourse to the ritings of the apostolical and primitive Fathers, there see what was the Doctrine of the Church in ir Days. From hence we may fetch our Informan in what Sense any doubtful Doctrine of the Chrin Revelation is to be understood; and if we inpret the Holy Scriptures by this Method, we have maginable Reason to be satisfied we are in the Right. t this is not the Method this Gentleman would e. For I apprehend, that by the Church's Testiny, he means the Testimony of the present Rob Church; and upon this he thinks we are to deid, to inform us what those Truths are which re revealed to the Apostles, whether these pretended Truths are contained in the Scriptures or not, or a though upon confulting the Doctrine of the Aposts and of the primitive Church contained in the Ho Scriptures and ancient Writers, we find they are contrary to it. But the Doctrine contained in the Scriptures and Antiquity, their best Interpreter, is eith true or false: If true, then the Testimony of the present Church of Rome is not to be at all dependent upon, because she teaches contrary to it: If false then Christ and his Apostles, and those whom the instructed, taught salse Doctrine, and must sufficiently themselves to stand corrected by the present Rome Church.

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G. We were come to a fine Pass indeed, if I should neglect to hear Christ and his Apostles spealing to us, and mind only their Echo, as this Get leman calls the Church, nay an Echo, that does need the exactly and faithfully after their Voice, as may be demonstrated the present Romish Church do not, sometimes giving us more than Christ and Apostles speak, sometimes what is contrary to it, therefore her Advocates cannot prove that what it teaches is agreeable to Scripture and Antiquity, I, if my Part, shall look upon her Testimony as goods.

nothing.

P. You are perfectly in the right. And it is a tain we ought not to depend upon the Testimony any Church whatever to inform us of the Truths wealed to the Apostles, unless that Church's Tell mony agrees with the Testimony and Preaching the Apostles, which is in Substance all comprized the Scriptures. Where this Agreement is somethen I grant it is necessary to pay a due Obedience the Divine Commission with which the Pastors of the Church are vested, but otherwise we are to be to take the Church's Information in any Thing, the less the Church can prove her Doctrines to be ever gelical Truths from the Divine Writings.

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He tells us from St. Paul, That Faith is by Hear-Rom. x. 17. Now this relates to the preaching of Apostles before they had delivered their Doctrine Writing. And no Question but at that Time the f Method by which the Faith was propagated by the bare preaching of the Word. But can it n hence be concluded, that the Faith could be ived only by hearing? Why then did the Apostles h the World in their Writings all that is necessary be believed and practifed? This therefore cannot affirmed without charging the Apostles with a at Impertinence in penning the Christian Revela-: And according to this Gentleman's Way of king, they had done their Duty much better if had not given themselves that Trouble, but left Truths of Christianity to be handed down by r Successors by Way of oral Tradition. But it is ent the Apostles were not of his Mind, and we thank God that they were not. For if by a false spurious Tradition Christianity is grievously corted by the Romish Church, notwithstanding the offles Care to commit it to Writing; how much e had it been fo, if we had wanted the true Standby which to try what are truly the Doctrines of Gospel, and what is obtruded upon us as such? granted then, Faith comes by hearing, but not by hearing, neither in the Apostles Days nor And as the Apostles taught both by Word of uth and by Writing, so the Pastors of the Church he same at this Day; only there is this Difference, the Apostles being divinely inspired, whatever either faid or wrote was the Word of God, and eover they took especial Care to comprehend the ole of it in their Writings; whereas the present fors want those infallible Illuminations, and only er persuade us by their Sermons and Instructions elieve and affent to what the Apostles taught in r authentick Books, or publickly teach us out of those authentick Books themselves by reading ther to us in the publick Congregation; or write Book explaining and enforcing the scriptural Truths for the Use and Direction of the Faithful. And when the thus instruct us either by their own verbal Admontions, or by the written Word of God, or by the Books, we are obliged to hear their Voice, as the Voice of those who are appointed by God to be or Guides. Not that the present Pastors are infalling Guides as were the Apostles, but only have a Divin Commission to teach those revealed Truths to the Faithful, which Christ and his Apostles delivered the transmitted down to all Posterity.

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G. Pastors therefore may be appointed by God to be our Guides, whom we are bound in Duty to he and yet may become such as teach false Doctrines in revealed Truths. But then if they act thus contrate to their Commission, we are not to hear them in such a Case, but we must stick to the clear and evide Doctrines of the Scripture whatever any Church spiritual Guide say against it; for we are not tied be any longer guided by them, than they themselw are guided by our Blessed Saviour and his Aposto who infallibly guide both them and their Flocks.

the Holy Scriptures.

He asks, unless we hear the Voice of the Chur speaking to us by the Mouths of her Bishops a Pastors, how shall we know what are revealed Trust

what not :

P. I grant there are many ignorant Christians in pable of knowing what are revealed Truths but the Mouths of their Pastors, and it is happy for the that live in a Church where there are honest and satisful ones; and even those who have carefully studie the sacred Writings, and are as learned in them their Teachers, have yet frequent Occasion for being put in Mind of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of their Duty. But now if we contain the mouth of t

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ouths of our Bishops and Pastors; then it is absoely necessary that these Bishops and Pastors should ways preach the Truth; then it will likewise follow at they cannot possibly err, which is making every rish Priest infallible. Now when he can demonate the Infallibility of every individual Pastor, it ll be Time enough then to allow him, that we nnot possibly know what are revealed Truths but their preaching. In the mean Time we may connt ourselves with the Instructions of pious and rned, though fallible Pastors, who endeavour to ake us wife unto Salvation, by explaining to us the oly Scriptures, and exhorting us to be diligent in iding those holy Books ourselves; and by this ethod, with God's Bleffing, we may come to know at are revealed Truths, what not, without giving rselves absolutely up to the Guidance of any Perwhatfoever.

G. The Gentleman takes two Things for granted ich he is obliged to prove before we can alw them. 1st, That the Romish Church and Pastors the only Church appointed by God to be our ides, exclusively of any other Church and Pastors: ereas the Church of England and her Bishops and stors have the fame Divine Authority to be our lides, as the Romish Church has, and they act ich more agreeably to their Commission, and theree are the fafer Guides. 2. He takes it for granted, it we cannot know what are revealed Truths but the Mouths of the Bishops and Pastors, meaning I the Romish, which is still a shameful begging of Question: whereas this is as uncertain a Way of ming at revealed Truths as any. For I believe if was to ask all the Bishops and Priests even of the milb Church, whether they infallibly taught realed Truths, they would all be fo modest as to dere they did not, except perhaps this Writer; and may be when he came to confider better of it, he

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would not dare, upon fecond Thoughts, to ask in Flock this Question; Unless you hear the Voice of the Church speaking to you by my Mouth, who as your Pastor, how shall you know what are revealed Truths, what not? I fancy the Persons of Sense his Assembly would smile at such a Question, a could inform him of as sure Methods of sinding of

the Truth as by applying to his Infallibility.

P. I suppose, Faith came by hearing in the Time of the Jewish Church, and that Church was appoint ed to be the Guide of the Jews. And yet we not find, that hearing the Voice of that Chun speaking by the Mouths of her Priests, was the ma certain and infallible Way of knowing what are n vealed Truths. For our Saviour tells us, the transgressed the Commandments of God by their In ditions, and taught for Doctrines the Commandmen of Men, Mat. xv. 3, 9. There was another mo certain Rule to go by, and that too recommend by our Saviour to the Jews: Search the Scriptum fays he, for in them ye think ye have eternal Li John v. 39. Now the Scriptures are allowed on Hands to be an unerring Rule, and the Church England, with the primitive Church, maintains, the all Things necessary to Salvation are contained in By fearching them therefore we hold, that w God's Affiftance, and that of our spiritual Guide we can without Difficulty find out what Truths revealed, and at the fame Time we can also find a what Doctrines are not revealed, and are inde nothing else but the Inventions of Men.

G. Hence it follows, that by the Scriptures to know what Truths are revealed, and in them allowe find the Testimony and Revelation of God, the being written by Divine Inspiration, and upon the Account we are induced to believe the particular Truths revealed in them; and the Pastors of the Church have no other Share in discovering to us?

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ne Truths, than by explaining the holy Oracles of d, and by taking the best Care they can to cony to us these facred Books. This is their Duty, ich if they honestly perform, we are bound to wthem all due Honour for executing their Commifn with Integrity. Our Faith therefore relies wholly I folely, as this Gentleman rightly affirms, upon Divine Testimony and Revelation contained in Scriptures, as its proper and effential Motive, d consequently it does not depend upon the Testiony or Preaching of the Pastors, but only upon s Condition, that they do their Duty honestly, in pounding and delivering the evangelical Truths, ich are already contained in the Scriptures. re oral Testimony therefore of any certain Number Men is not a Condition necessary, as this Writer uld have it, for the fecure Conveyance of the ith to us; because they may corrupt the Faith in Conveyance. And the only necessary Condition the fecure Conveyance of it, is the fecure Conyance of the Scriptures, which have been carely transmitted to us by the Apostles and their cceffors, not only in the Romish Communion, but all the Churches, in all Ages and Countries through e World.

He asks, how would Truth be by hearing, as the postle tells us, unless God's Holy Word, which he oke or revealed to the Apostles, were made auble to us by their Successors in all Ages?

P. This is the same Question over again in other lords; and is not to the Purpose, unless the Pastors what they ought, and do actually make it auble, without perverting it, and mixing it with rrupt Opinions, as the Jews did. If indeed alle Pastors in all Ages did certainly do their Duty, d could not possibly do otherwise, then indeed it ere Madness not to believe such infallible Instructs. But he must prove that all these Pastors were

F 4 infallible,

infallible, and that those of the present Romish Com munion are so too; and he must moreover prove that they are not guilty of the Crime we charge them with, of corrupting the Christian Doctrine otherwise, notwithstanding Faith comes by hearing yet it will not follow, that whatever we hear i the Sermons of the Pastors is an undoubted An ticle of Faith. It is undoubtedly true, that Faith comes by hearing now as well as in the Times the Apostles: But it does not therefore follow, the God's Word is as certainly and infallibly made as dible to us now by the Apostles Successors, as i was formerly to the first Christians by the Aposta themselves: because the Apostles Successors are m now divinely inspired as the Apostles then were The prefent Pastors therefore may err, and unles they can prove, that they are not mistaken from the apostolical and primitive Writings, let them the Romish Communion think themselves as credible and illustrious as they please, yet their Testimony that any Point is effectually revealed, will not be accounted worth a Rush by any Man of Sense an Judgment.

He pretends, that the present Romish Church bear the same Testimony to revealed Truths as the Apostles and their Successors did in all Ages pass Now this is the Point in Dispute, and yet this Gentleman has not thought fit to produce the less Proof of it. Let him fairly demonstrate this, and then we will give him Leave to boast, that the Romis Church is the most credible and illustrious Witnesse what God has revealed, but 'till then he manifests

talks to no Purpofe.

G. He afferts, that we believe the revealed Mystries of Faith, merely because God has revealed them and yet at the same Time he says, \* we believe the Church as the most credible Witness that God in

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P. Very true. For here it is implied, that we ight not to believe a Point to be revealed, unless e Church, that is the present Church, (for that is e only Church can make God's Word audible to ) witnesses that it is so. If so, then the present hurch's Testimony is the Reason that moves and cites us to believe that fuch and fuch a particular oint is revealed by God; consequently that is a eason why we must necessarily believe it, for otherife, according to this Writer, we could not believe at all. Now if that be a Reason why we believe then we do not believe the revealed Mysteries of aith, merely because God has revealed them, but ecause the present Church tells us, that God has vealed them. This is a main Cause of our believg them, a Caufe that, as he would have it, obliges nd constrains our Belief of them. With what Truth hen can he fay, they believe the Mysteries of Faith, erely, that is for no other Reason, but because God as revealed them? He was perhaps ashamed of ffigning any other Reason; but that he gives the Authority of the Church as another Reason, nay and s the principal, because without that, they pretend, ve cannot believe that God has revealed any Thing, obvious to the meanest Understanding. hey exalt the Authority of their Church above the Word of God, and thereby model and controul it t their Pleasure. Now I would be glad to know vhat Name they deserve, who make the Holy Spirit of God speak as they please, pretending such and uch Things cannot be faid to be dictated by him, inless they would be so good as give their Testimony nd Sanction to it.

G. But we, Sir, of the Church of England believe he Mysteries of the Gospel, merely because God has evealed them by Christ and his Apostles, who set them

them all down in their Writings, and fo delivered them to the Faithful; and we do not rely upon the Testimony of any Set of fallible Men to ascertain us of what is revealed, but we rely wholly and folely upon the divine Revelation given us in the Scriptures, allowing the Pastors of the Church only to interpret the Scriptures in the best Manner they can, and explain to us what is there delivered. Our Pastors do not arrogate to themselves the Authority of testifying that such and such a Point is revealed and therefore the Flock ought to take it upon their Word that it is revealed; but they, with all becoming Humility, study the facred Oracles, and those who knew the Minds of the Apostles best, the Writers of the primitive Church, and by this Method finding what is declared in God's written Word, do preach it and expound it to their People. It is in God's Word therefore they teach it: But the Papills prepofteroufly affirm they teach fuch and fuch Points, therefore it necessarily must be Part of God's Word. Which is no better than making the Almighty speak whatsoever they have a Mind.

P. He fays, he has hitherto confidered the Church barely as an illustrious and creditable Society, without any Regard to the Divine Promise of Infallibility

made to her.

G. But, Sir, has not he faid, that the Church's Testimony is a Condition necessary for the secure Conveyance of Points of Faith to us: that we cannot possibly know what God has spoken, unless the Church informs us? Surely this is much more than making her only a bare creditable Society. It is making her such a Society, as we are absolutely and indispensably bound to believe, in all Points, she is pleased to assure us are revealed. And if this is not saying she is infallible, it is hard to tell what is so. Surely we are not necessarily tied to acknowledge the Truth of what she informs us, unless she can

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peak nothing but Truth, and then it is plain she annot err. So that it is too evident the Gentleman palming upon his Readers, when he says, \* he as only hitherto considered the Church as a credit-ble Society, and not as infallible. Any one at first ight cannot but discern the contrary.

P. But let us hear his Reasons why he considers

er in this View.

G. His first is, because her Testimony, barely as uch, suffices alone to render our Belief of the Revelation, even of the darkest Mysteries, perfectly

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P. If he had indeed proved the Romish Church is creditable Society, that is, had not perverted the Gospel Truths, had not coined new Articles of Faith. ut agreed in Doctrine with the apostolical and prinitive Church, then he had done fomething to the Purpose; then, no Question, it had been perfectly ational to regard her Testimony. But he has done othing like this; he has taken for granted, that he Romish Church has a Right to teach us what I ruths are revealed, and that we ought of Necessity o believe her; and if a Man looks 'till he is blind, he will find no other Proof that she is a creditable and illustrious Society. How then can her bare Testimony, who has forfeited her Credit by her corrupt Management, suffice alone to render our Beief of her anti-scriptural Mysteries and false and adulterous Doctrines perfectly rational?

G. His fecond + Reason is, to avoid the just Reproach of supposing the Romish Church is infallible,

which he ought first to prove.

P. But however he may gloss over the Matter, he has all along supposed it, as I have abundantly shewn. He owns it is an absurd Way of arguing to say: It is reasonable to believe that the Church's Infallibility is a revealed Truth, because the infallible

Church declares it to be fo, which would be one as to argue, it is reasonable to believe a Thing is fo, because it is so. But he must put out ou Eyes, if he would not have us fee he is guilty of this flaming Absurdity. Does not he in express Words declare it is necessary to depend upon the Church's Testimony, to inform us what those Truth are which were revealed to the Apostles? Now what Necessity is there for this, unless she is infallible Does not he affirm, that we cannot know what are revealed Truths and what not, but by the Mouth of her Bishops and Pastors? And does not this fhew it to be his Opinion, that we undoubtedly and unerringly know them by their Mouths? And the consequently the present Bishops and Pastors of the Romish Church are infallible? Let him then talk what he pleases of considering his Church only as a creditable Society, it is obvious enough he runs into the fame Circle with the rest of his Fellows, and I defy him, with all his Art, to get out of it. I then, as he fays, his Church's Testimony has the fame Weight and Authority in declaring to us the Divine Revelation of her own Infallibility, as it has in declaring all other revealed Truths; then it follows, that fince her Bishops and Pastors infallibly declare all other revealed Truths, they also infallibly declare her own Infallibility. This Gentleman therefore must be content to undergo the Severity of his own Sentence, and lye under the just Reproach of begging the Question.

G. He at length comes to the Question, how we attain that Divine Faith, which is attended with infal-

lible Certainty?

P. I suppose he means, whose Particulars are in themselves infallibly certain, they being revealed by God. But does he answer this Question?

G. He says, the Church's Authority, barely confidered as an illustrious Society, being once clearly established

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tablished by those rational Proofs, we call the sources of Credibility, her Testimony is a legal and sufficient Evidence to build a moral Certainty pon, that God has effectually revealed those doctrial Points, which she proposes to her Children as rticles of saving Faith and Terms of Communi-

P. To be fure, the Universal Church's Authority, cluding the Apostles and their Successors in all imes and Places, to which these Motives of Crediility belong, and not to the present Romish Church, an Authority of fufficient Weight and Moment. ut certainly he must have a mean Opinion of our Inderstandings, if he thinks we cannot distinguish etween the Authority of the Universal Church, in Il Ages and Countries, and that of the prefent Roish. When he can prove by plain Matter of Fact, rom the Writings of the Apostles and the primitive lathers, that the ancient Apostolical and Catholick thurch gave their Testimony to all the same Docrines the Romish Communion now teaches, then I vill allow his Church's Testimony, in Conjunction vith the Primitive, is a legal and fufficient Evidence o build a moral Certainty upon. For then it will appear by a clear historical Proof that the Romish Church's Testimony is a Continuation of that of the Primitive. But till he brings this Proof, what Reaon has he or any Man to affert, that the Romish Church's Testimony is good for any Thing? He still cannot avoid the just Reproach of supposing what he ought first to prove, viz. That the Romish Church testifies and teaches the same Doctrines with the Apofolical and Primitive. Let him once prove this, and there is an End of the Dispute.

G. From what you have faid, Sir, it evidently follows, that the Divine Revelation of the Romift Doctrines cannot be credibly manifested to us: Because, for Instance, they cannot from the Scriptures and

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Fathers historically shew, that the Church's Infalli. bility, Pope's Supremacy, Transubstantiation, Purgator, &c. were taught from the Beginning, and without this Proof it is absolutely impossible to have a moral Certainty that God has revealed these Doctrines. He fets the Article of the Divine Inspiration of Scripture upon a Level with these others. But the Universal Church from the Apostles Time to this have unanimously given their Testimony to this Doctrine And if the Papists can bring as good Evidence for their Doctrines as for the Divine Inspiration of Scripture. I hope he will not find us fo void of Sobriety and Humility as that we will not fubmit to fuch clear Conviction. But I must tell him before-hand we will not admit of the bare Affirmations either of him or his Church, for Proof that the prefent Romillo Church's Testimony is the very same with that of the Universal

Church from the Beginning.

But, Sir, before we have done with this Section, let me observe, he here pretends only to insist upona moral Certainty that God has revealed any Doctrine; and he fays that the immediate and only Motive of Divine Faith is wholly Divine; and that the Conveyance and Application of it to us depends remotely upon human Means. Which is as much as to fay, that the Testimony of the Church is only a remote Cause of our Belief, and only a Means of Conveyance of its Articles to us: And that the Testimony of God is the immediate Cause of our embracing them. But herein he contradicts himself. For it is manifest he not only makes the Testimony of the Church a Means of conveying the revealed Truths to us, but he also makes its Authority the immediate or next Cause of our knowing and receiving them: For that according to him we are obliged to receive that for revealed Truth, which the Church informs us is fo, and that only. The Church's Authority produces the Effect of our believing immediately, therefore alli.

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herefore it is the next Cause; the Testimony or Reelation of God produces that Essect only by the intervention of the Church's Authority, therefore it manifestly no more than the remote Cause.

But we say, that the Divine Word is the only exteral Cause of Divine Faith, and the Church does no nore than perform the Office of a Witness that such postolical Writings contain the Divine Word, and f an Interpreter to explain them without any absoute Authority to compel us to receive her Interpreations, whether they be agreeable to God's Word r not.

P. We have faid enough to this Section; let us ext fee how he proves from Scripture the Infallibility of the Romish Church.

## SECT. IV.

Of the pretended Infallibility of the Romish Church.

PRESUME, Sir, the first five Pages of this Section is nothing but Harangue and Declamation, most of which, if it were worth while to mispend ones

Time in Impertinence and Reproaches, one might urn upon himself. But I think it will be the best and most Christian Course to pass it over, and come slose to the Argument.

P. I am entirely of your Opinion. For furely it has the Look of a bad Cause, which requires so much colouring to preposses People in its Favour, and conceal its frightful Deformity.

G. He tells us \* the Scripture is so clear for Infal-

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libility,

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P. I know his Texts perfectly well, and likewife that they are nothing to his Purpose. However, le us hear them, and then you shall have my Opinion of them.

G. His first is Christ's Promise to build his Church upon a Rock, and that the Gates of Hell shall not prevail against it. Now, says he, if the Church of Christ were ever really guilty of the damnable Erron Protestants have charged her with, the Gates of Hell would have effectually prevailed against her, and he

Divine Founder proved false to his Word.

P. Alas! this is very eafily answered. It import no more than that the Christian Church shall never be totally destroyed, that neither Hades or Death, nor Satan, shall by their utmost Efforts demolish this Fabrick erected by Christ and his Apostles. It is not here promised, that the Church shall not be guilty of some Errors, and so cease to be that pure Church which the ought to be: For this may happen to her, as it did to the Jewish Church, but this will not destroy her Being, though it does affect her Purity and the Soundness of her Constitution. In short, it cannot be faid a corrupt Church is no Church at all, any more than it can be faid a fick Man ceases to be Man. Supposing then that not only the Romin Church, but the Universal wanted of the apostolick Purity, yet still our Saviour's Promise was verified, that the Gates of Hell should not prevail against her, because she did not totally fail, but only stood in Need of being brought back again to that healthin State, which she had in the apostolical Times, and many Ages after, and which that Part of her, full fifting in this Kingdom, was happily reduced to a the Reformation. It is not therefore true what the Gentleman affirms, that the Gates of Hell have et fectually prevailed, even against the Romish Church

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on Account of the damnable Errors we charge her th, much less have they prevailed against the Unifal, of which, I must again tell this Gentleman, Romish Church is only a Part, and not near so and a Part as the Church of England. This Text erefore is not at all to his Purpose, because it does t prove the Infallibility, but the Indesectibility of the Church; it does not prove that the Church shall wer err, but only that she shall never perish.

G. But, Sir, he has almost frightened me with an answerable Dilemma he brings against us. Christ, is he, \* either had a true Church upon Earth before a Reformation, or he had not: If not, then his nurch was utterly destroyed, and by Consequence a Gates of Hell had prevailed against it. But if he d a true Church upon Earth, the Church of Rome as most certainly that Church, against which, since we cuse her of being guilty of abominable Idolatry, a must own the Gates of Hell, contrary to our viour's Promise, have prevailed. So whatever it of the Dilemma we choose, we charge Christ

th a Breach of Promise. P. The Quibble lies in the Word true. We achowledge there was a true Church of Christ in Vety of Existence, that there was an Universal Church Christ actually in being before the Reformation. at as true fignifies found, pure, orthodox, we deny at there was a Church upon Earth perfectly true in at Sense, or free from all Error and Corruption. In e former Sense we affirm, that Christ had a true hurch upon Earth before the Reformation; a hurch that actually and really existed, though it ided to the Faith some false and pernicious Docines and Practices; a Church that was capable of eing reformed and made a perfectly found One, ich as that Part of it was made which was planted this Kingdom. Taking therefore true in the Sense

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of really exifting, I allow the second Member of the Dilemma with a little Correction, viz. If Christ had a true Church, or a Church really existing upon Earth the Church of Rome was most certainly a Part of that Church, not the Whole, as he would make it, and as he by Mistake afferts, is granted by our Homis, But will it follow from hence, that this Church, or even that the Church of Rome, which was a Part of it, was destroyed? Surely if the Church before the Reformation really existed, it cannot be said to be destroyed. And therefore since this Gentleman cannot but know we grant this, with what Justice can he alledge, that we charge Christ with a Breach of Promise in suffering the Gates of Hell to preval against his Church?

G. His next Text is, Christ's Promise to his Apostles of abiding with them always, even to the kind

of the World, Mat. xxviii. 20.

P. I am truly of his Opinion that this Text eftablishes the Church's perpetual Infallibility just as fully and clearly as the other, that is, it does not establish it at all. I grant him, this Promise regarded not the Persons of the Apostles alone, but comprehended equally all their Successors as long as the World shall last. Christ will undoubtedly be with all his Min fters, while they are duly performing their Office while they are initiating Disciples into his Church while they are baptizing and teaching the Faithful w observe all Things whatsoever he commands them He ratifies all they do by his Commission and Author rity: But he does not abide with the Apostles Succelfors fo as to exempt them all from Error, which it must necessarily do, if this Text is understood in the Sense this Gentleman would put upon it. He at knowledges this Text comprehends equally all the Apostles Successors. If then this being with the Apostles Successors is to render them all infallible, is impossible ever any of them could have fallen into Error, t had

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rror, which he knows is contrary to plain Matter of act. All that can be proved from this Text is, that hrift confirms all the lawful Acts of his Ministers, nd this, it is confessed, is not to be limited to a few ges, but the Promise extends to the Consummation f all Things. But it does not follow from hence, hat they may not teach other Doctrines than Christ as commanded. We know that many of the Apoles Successors have become Hereticks, and even the ishops of Rome themselves, he must own, have been uilty that Way, witness Liberius's signing an Arian onfession and communicating with those Hereticks; ritness Honorius likewise, who was condemned for a Inothelite. If then they preach any other Doctrines han Christ has delivered, or introduce any other ractice as necessary than Christ has prescribed; if bey bring into the Church any idolatrous or superstious Mixtures, as they may do, notwithstanding Christ with them in all their lawful Acts; they as to those hings are not within the Promise of this Text. But ill Christ keeps his Word, if he is with them perorming their Duty; he ratifies all the lawful minierial Acts even of the Apostles Successors in the comist Church, as he did those of the Apostles Suceffors in Churches of the Hereticks and Schifmacks. But as it will not follow that therefore he was ith these to authorize their Heresy and Schism, so either will it follow that he is with the Popilo Pastors give a Sanction to their corrupt Opinions and Pracces. He thinks it an Absurdity to say, Christ has romifed to remain with Idolaters to be their Guide nd Teacher even unto the End of the World. But hough it is to be hoped he will not permit Idolatry nd Superstition to last so long, yet if Man's Wickedes should carry it on to that Period, it is no Absurity to fay Christ remains with them to affist them, and oncur with them in those Things which they rightly nd regularly perform as the Apostles Successors, but

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he does not affift them, nor concur with them in their idolatrous and superstitious Mixtures. He cannot but confess, though never so much against the Grain that a great Number of very wicked Prelates have filled even the Chair of St. Peter. But will he stand to it, that our Saviour did not fulfil his Promise even to these wicked Successors of the Apostles of confirming all they orderly did as his Ministers, though, God forbid, we should say he assisted them in carrying on their wicked Defigns? He thinks Chris does not keep his Word, unless his Church, that is the Pastors of it, the Apostles Successors (for that is the express Meaning of the Text) by being in all Ages under the promised Direction and Assist ance of her heavenly Guide, has always continued untainted in her Faith, and will continue fo to the End of the World. But the Successors of the App. ftles cannot claim any fuch Privilege of an infallible Direction and Affistance. No doubt but Christ de rects and affifts them by his Holy Spirit in all ther ministerial Performances, and will ever continue to do fo. But there is not the least Intimation in this Text of any infallible Guidance. Nor indeed was it needful there should: All Things which were thought needful for the enfuing Plantations were agreed of by the Apostles, and these gave their Successors the Rule of Faith in their Writings; and if they would adhere to that, there was no Occasion for any superadded Infallibility; but if they would not adhere to that, this would be a clear Evidence of their Fallibility

G. Thirdly, He says the Church's Charter of perpetual Infallibility is confirmed by the Texts following. I will pray my Father, and he will give you ambber Comforter, that he may abide with you for ever, the Spirit of Truth, John xiv. 16, 17. When the Spirit of Truth comes he will guide you into all Truth, John xvi. 13. The Holy Ghost, whom the Father will send in my Name, will teach you all Things, and bring all Things.

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your Remembrance, which I have faid unto you, John iv. 26. And this Promise of sending the Holy Ghost made, as he pretends, not only to the Apostles, ut to all their Successors.

P. But this is apparently a great Mistake. For one of these Words can properly be understood of the Apostles Successors. Here is not any Probability of their being meant of these, unless it can be affirmed, that the Holy Ghost could not abide with the Apostles for ever, except he should abide with their uccessors as well as with themselves.

But the Words for ever may mean no more than lways, while they continued in this World performg the Duties of the Apostleship. Or if they are be understood in the Sense of eternal Duration, St. bry fostom in his Comment upon the Place informs us, hat from hence it appears, the Comforter, the Spirit f Truth, will not depart from the Apostles even fter their Death, but will dwell in their very Souls: פל טעשי עציבו, דצדם שואפו, סדו שלב עבדם דבאבטדוי מסוקםas.—èr autais oinnou tais umerégais duxais. He will emain with them, the Apostles, to all Eternity, that both in this World and the next. It is impossible herefore to be fhewn from this Text, that this Prohife relates to any but the Apostles themselves. There re many Expressions in the 14th, 15th, and 16th chapters of St. John, which appropriate the Discourse f our Lord to the Apostles. I will not leave you omfortless, I will come to you, when I have rifen again, iv. 18. Yet a little while, and the World feeth me no nore, but you see me, or I shall be seen by you after ny Refurrection. And immediately before Verfe 6th, which is one of the Places cited by this Genleman, These Things have I spoken to you, being yet resent with you. So that this whole Discourse, and particularly the Promise of sending the Holy Ghost o teach the Apostles all Things, and bring all Things o their Remembrance, must necessarily be limited to G 3 them

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them alone, to whom he was then speaking, and with whom he was then prefent. The fecond Ten cited by this Writer from the 16th Chapter is thus introduced, I have yet many Things to fay unto you, but you cannot bear them now; Howbeit when be the Spirit of Truth is come, &c. And immediately after he tells them, the Holy Ghost will show them for reveal to them Things to come. It were a needless Labour to produce more Passages to shew our Saviour heread. dreffes himself only to the Apostles, and that the Promise of his Spirit was made in a most particular Manner to them: And accordingly it came upon them when they were affembled on the Day of Pentecost in a most miraculous Manner, and for ever, afterwards affifted them outwardly with Signs and Wonders and divers Miracles, and inwardly with divers Xapiquala, or Gifts of the Holy Ghost. This Gentleman fays the Promise was made not only to the Apostles, but to all their Successors. But le me ask, Does the Spirit of Truth guide all the Apoftles Successors into all Truth? No, he knows very well the contrary. If then this is meant of all the Successors, how has our Blessed Saviour kept his Word? I would farther defire to know, whether the present Successors of the Apostles ever heard our & viour speak? If not, as he must necessarily own; how is it possible for the Holy Ghost to make them remember what our Saviour faid to them? Surely they cannot remember what they never heard. It is therefore abfurd to interpret these Texts of any other Persons but the Apostles. And consequently the Promise of Infallibility was made only to them; and if this Gentleman has no better a Charter to shew than this, his Church's most glorious Privilege, most valuable Prerogative is built upon a very forry Foundation.

G. It is amazing, Sir, to hear the Gentleman confidently affirm, that the repeated Promises of Infallibility

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ility are expressed in Terms so clear and strong, so vious and easy, that even the most ordinary Capaies cannot well mistake their Meaning without stuing to deceive themselves. Even if his Arguments ere as strong and cogent as possible, they would t justify and bear him out in casting such scandaus Reflections upon us, as he is all along pleafed to with great Freedom: But when they are of fo ght a Make, that they will hardly bear examining; ittle less Affurance then would have become him tter. The Truth of the Matter is, Calumny is best Weapon, and if he is debarred the Liberty writing in the declamatory Stile, he must not ite at all; his triumphing being the Prime of Strength, his Noise and Report of his Victories ing the only Means to perfuade the Reader he has lly obtained them.

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#### SECT. V.

A Continuation of the same Subject.

IS next Attempt is to prove the Inde-He festibility and the Infallibility of the Church from the Apostles Creed. But if he has no better Success in it than his Endeavour of proving the Infallibility of the mish Church from Scripture, he had better have ared his Pains. He grants it is not expressly menned in the Creed. But so neither, says he, are Sacraments, the Divine Inspiration of Scriptures; d many other Articles of great Importance have

Place in it. P. But these Articles are plainly taught in the riptures, where neither the Romish Infallibility nor

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any of the Trent Articles are to be found. An therefore they are Articles of our Faith. As he fan the Apostles-Greed never was intended to express a doctrinal Points, but only the principal and med distinguishing Mysteries of the Christian Religion. I was only intended as a sufficient Summary of all the speculative Doctrines of pure Belief, which are the Foundation of our Holy Religion. It would me therefore have been agreeable to the Design of the Apostles to have inserted all the ritual and men Doctrines into the CREED, and this was, I doubt me the true Reason why they were not inserted.

G. But this Gentleman has a very compendion Way of inferting them all into the CREED: As in the rest, says he, they are all contained in general under the Article concerning the Church: became believing the Church implies believing her who

Doctrine.

P. Well, but if this be a good Reason, why the other Points have no Place expressly in the Crew it will also be a Reason, why eleven of those Article which are expressed, might have been well enough omitted. There was no Necessity for setting down any more Articles than this one, I believe the His Catholick Church, because believing the Church in

plies believing her whole Doctrine.

G. So then believing the Church is the fundamental Doctrine of all; do but believe that the Church is infallible, and by that understand the Roming Church; and as for every Thing else she will tead you them perfectly; believe but every Thing is determines to be a Doctrine of Faith, and you cannot possibly believe amiss, though she makes twent new Articles every Month.

P: This is pleasant indeed, but it is evident it a rectly follows from his Assertion, that believing the Church implies believing her whole Doctrine.

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G. But, Sir, what is your Opinion about this Article of the Holy Catholick Church? Does it necessarily follow from our believing the Holy Catholick Church and the Communion of Saints, that we ought to believe the Church is infallible?

P. Not at all. If he can shew that the Doctrine of Infallibility is involved in this prime Article of the Christian Faith, or is clearly deducible from it, then he will do something to the Purpose, (supposing at the same Time he can prove the Romish Church to be the whole Catholick, which is a Task of no small Difficulty.) For since every Article of the Apostles Creed may be proved from Scripture, then so must any fair Conclusion drawn from any Article of it. Now I challenge him to shew, that the Infallibility of the Church follows from the above-mentioned Article,

G. He pretends to prove it from Bishop Pearson's

Exposition of this Article of the CREED.

P. Let us then take a short View of that learned

Bishop's Doctrine upon the Point.

G. When I say, I believe the Holy Catholick Church, I mean, says he, that there is a Church which is Holy, and which is Catholick.

P. No Body doubts, but that the Holy Catholick Church will always be continued in actual Being unto the Confummation of all Things. But pray of what Parts and Members does Bishop Pearson say the Ca-

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G. He fays, the Church doth fignify a Company of Persons professing the Christian Faith. Sometimes it admitteth of Distinction and Plurality, sometimes it reduceth all into Conjunction and Unity. Sometimes the Churches of God are diversified as many; sometimes as many as there are, they are all comprehended in one. There are often mentioned the Churches of God, the Churches of the Gentiles, the Churches of the Saints. And when the Scripture speaketh of any Country, where the Gospel had been preached,

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preached, it nameth always by Way of Plurality the Churches of that Country; as the Churches of Fa. dea, of Samaria and Galilee, and so forth. But notwithstanding there were several such Churches or Congregations of Believers in great and populous Cities, yet the Scriptures speak of such Congrega. tions in the Notion of one Church. So we read of the Church of Ferusalem, the Church of Antioch, &c. From whence it appeareth, that a Collection of feveral Congregations (or Churches in a City or Country) is properly one Church by Virtue of the Subordination of them all in one Government under one Ruler (or Bishop.) Now as several Churches are reduced to the Denomination of one Church in Relation to the fingle Governor (or Bishop) of those many Churches, fo all the Churches of all Cities and all Nations in the World may be reduced to the fame fingle Denomination in Relation to one supreme Governor of them all, and that one Governor is Christ the Bishop of our Souls.

P. The Catholick Church therefore consists of all the particular Churches in the World, which are all united under one Head, which is Christ. Now if this Notion of the Catholick Church be true, then the Romish Definition of it must be false, which is, that the Catholick Church is a Collection of particular Churches under the Government of, and united to the Bishop of Rome. But the primitive Church knew of no such narrow Notion. It was the ancient Opinion that all particular Churches were subject to their respective Bishops, who were believed to be Christ's Vicars and Vicegerents over his Flock, as much as the Bishop of Rome is over his; and by Divine Right owned no Superior but our Blessed Saviour.

G. If therefore Bishop Pearson's Doctrine of the Unity of the Church be true, Communion with, and Obedience to the Bishop of Rome, is so far from being necessary to make us Catholick Christians, that it is

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ownright Usurpation and Tyranny in that Bishop to equire any such Obedience.

He brings several Passages from Bishop Pearson to prove, that the Catholick Church cannot totally be

P. No doubt what the learned Bishop says upon his Head is unquestionably true. The Catholick Church will certainly exist even unto the End of the World. For though the Providence of God does suffer many particular Churches to perish, yet the Promise of the same God will never permit that all of them

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G. This, Sir, as I apprehend, is rather against the Romish Church than for it, which had been more pparent, if the Gentleman, after these Words, (many articular Churches have been wholly lost, many Candleficks have been removed,) had not omitted what folows: "Neither is there any particular Church which ' hath any Power to continue itself more or longer than others." Page 342. For from hence is clearly nferred, that it is possible even for the particular Church of Rome itself to perish, though the Cabolick Church will certainly, according to our Bleffed Saviour's Promise, be perpetual. Even this great Queen, this Mother and Mistress, as she proudly tiles herfelf, of all Churches, though she faith in her Heart, I shall never be moved, usurping the Title of the one Holy Catholick and Apostolick Church, may be utterly destroyed and perish from off the face of the Earth. But may she prevent her Ruin by her Repentance and Reformation!

P. May God of his infinite Mercy grant she may. I shall add this to your last most just Observation, that not only the particular Church of Rome, but all the other particular Churches enslaved by her, may finally perish, according to this learned Prelate's Doctrine, and yet the Catholick Church be safe still, so long as there are other Churches substitting in

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the World. But if only the Church of Rome could cease to be, this is enough to shew, that Communion with her, is not a necessary Mark of Catholicism. If this Writer will still insist upon it, that it is, he must then produce the Promise of Indesectibility made to the Church of Rome above all other Churches, which I dare be bold to say is a Thing not to be

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found in all the New Testament.

G. If you please, Sir, we will next consider, what Bishop Pearson says concerning the Holiness of the Church. It may be called Holy, says he, for several Reasons. First, in Reference to the Vocation by which all the Members thereof are called and so parated from the rest of the World to God. So condly, in Relation to the Offices appointed, and the Powers exercised in the Church, which, by their Institution and Operation, are holy. Thirdly, be cause whosoever is called to profess Faith in Christ, is thereby engaged to Holiness of Life. Fourthly, in Regard the End of constituting a Church in God, was for the purchasing a holy and a precious

People. P. This we confess as fully as the Romanist. Am the Church of England has a better Title to be a Part of the Holy Church, than the Romib, because The has caft off all those abominable Corruption both in Doctrine and Worship, which endanger Men's Souls, and render the Romish Communion unhow and unfafe. Not that we are fo uncharitable as to deny Salvation is to be had in that Communion We condemn no Man, but leave every one to the Judgment of a merciful God. And we are 10 sensible of the many Prepossessions, and strong Prejudices, which by Means of Education, the prescribed Credulity to all that their Church shall propose, the Doctrine of Infallibility, and some other the like Methods, are infused into the Multituda brought up in a firm Belief of all their Pretenfions

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hat we are far from excluding them the Hopes f Salvation. But this must be said, that they are therwise no Part of the Holy Church, than as they re baptized in Christ's Name, and practise those Holy Duties they are obliged to by their Christian rosession; which, through the Goodness of God, we may hope may atone for all those Doctrines and Practices of theirs which are Hindrances to, and detructive of, Piety and a good Life.

G. The Romanists therefore are a Part, and not a Part, of the Holy Church in different Respects; as hey are initiated into the Church by Baptism, have God's Holy Ordinances administred to them by true Bishops and Pastors, and perform those Duties which he Gospel requires of all Christians, they are a Part; ut as they are miferably depraved and vitiated in Doctrine and Worship, they are not so. In the forher Respect we are-Members of one and the same Body with them, whether they will or not. atter, we can but be forry, and with Grief and Regret withdraw ourselves from their Corruptions, eft we should be Partakers thereof, and upon hat Account forfeit our Right of being found Members of the Holy Catholick Church, as they ave done, and thereby hazard the Salvation of our Souls.

I have carefully read over and confidered Bishop Pearson's Exposition of this Article of the Catholick Church, and cannot imagine what he means by triumphing over that excellent Man at the Rate he does, unless this Gentleman can prove the Romish Church or Communion alone to have been the Catholick or Universal Church diffused through the whole World from Christ and his Apostles to this very Day.

P. But then what became of the Afiatick Churches planted by St. John, when they were put out of the Romish Communion by Victor, for not keeping Easter at the same Time with the Church of Rome?

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Were they Parts of the Catholick Church, or were they not? Likewise did St. Cyprian and his African Collegues, and Firmilian and many other Bishops of the Eastern Church become uncatholick, because Stephen, Bishop of Rome, deprived them of Communion, for practising differently from the Custom of his Church in the Case of the Baptism of Hereticks and Schismaticks? But it is very notorious, St. Cyprian and his Collegues, who were for baptizing Hereticks and Schismaticks, when they came over to the Church, were ever esteemed as Catholick a Stephen himself; and St. Cyprian's Memory was always had in greater Veneration than his Adversary's even in the Church of Rome itself.

G. I have heard, Sir, there have been great Divifions, not only in other Parts of the Catholick Church

but even in the See of Rome itself.

P. What you have heard is very true; there have been fometimes two, fometimes three Popes at a Time. Once there was a long Schism, occasioned by rival Popes, for about 70 Years together, and fome national Churches fided with one Pope, fome with the other; so that not only the Eastern and Western Churches were of opposite Communions, a they are at this Day, but the Western Church was also divided in itself. For Instance, the English, and German, and Italian Churches were of one Communion; and the French, Spanish and other Churches were of another. But if you have a Mind to fee an Account of this Matter, and what little Reason the Romish Church has to boast of her Union, you may confult the excellent \* Book mentioned in the Margin, from which you will receive abundant St tisfaction.

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<sup>\*</sup> Dr. Hickes's Apologetical Vindication of the Church of English Herefies and Schisms, Lond. 1706, 8vo.

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G. From whence it follows, that though Division or Schism be a lamentable Grievance and Plague to he Christian Church, whenever it happens, and hose who are guilty of it commit a Sin of a very high Nature, yet the Churches fo divided are, notwithstanding, each of them Parts of the Cathoick Church, diffused through the World. The Church, which is the Cause of the Schism, is guilty of a great Offence against Christian Charity, and herefore does not to completely belong to the Catholick, as another Church, which is not blameble upon that Account. But it is still a Part of the Catholick Church, though not so perfect a Part, intil it corrects and reforms its Error. It is the Duty of all Churches to maintain a good Correpondence with each other, and to preferve the Uniy of the Spirit in the Bond of Peace. But if some Churches causelesly separate from others, they are ot therefore absolutely unchurched; and keeping ip fraternal Communion is not necessary to the Beng, but only to the well-being of a Church.

P. These Schisms therefore in the Universal Church otwithstanding; it is, as Bishop Pearson says, a neeffary and infallible Truth, that Christ by the preachng of the Apostles did gather unto himself a Church onfifting of numerous Congregations, to which he aily added fuch as should be faved, and will fuceffively add unto the fame to the End of the World. for no Question in all Parts of the Church, even in he most corrupt Part of it, the Church of Rome, here are Multitudes of honest and good People that vill be faved, fince they retain the Profession of the hriftian Faith in all the fundamental Points and Aricles of it, as they are fet down in the Apostolical, Vicene and Athanasian Creeds; and hear the Word of fod preached unto them, and receive the Sacrahents Christ instituted, though not exactly according his Institution; and perform other Acts of true religious

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religious Worship. But seeing they profess many other Things as Articles of Faith which are no Part of the Faith once delivered to the Saints, and do not read and fludy the Holy Scriptures as they ought; and, besides praying to God and Christ, adore the Cross and the facramental Elements, and pray to Angels and Saints; fuch great Errors and crying Abominations make it exceeding unfafe to venture one's Salvation in their Communion. For, I hope, no one would be fo mad as to run into an infected Place, because many have recovered of a pestilential Diftemper; but, if he has any Regard for his Safety, will keep himself where he is sure the Air is serene and wholesome. And therefore if any one will need be fo hardy as to take up his Lodging in the Peft. house of the Romish Church, after Warning given of the Danger; we in our Charity may well fay, Lond have Mercy upon him: But he in the mean Time has great Cause to fear, that God in his Justice will inflict that Judgment upon him, which he has threatened against such as will not believe the Truth, but take Pleasure in Unrighteousnels.

G. He infers from Bishop Pearson that the Indifectibility of the true Church of Christ is an Articled Faith invincibly proved from the Apostles Creed, be cause we therein make an Acknowledgment not only of a Church which has been, or of a Church which

shall be, but also of that Church which is.

P. Very true. There has and will be ever a true Church of Christ to the End of the World; that is the Church will never perish or be destroyed; but it does not from hence follow, that it will be always in the fame State of Purity, and entirely free from all Error. The Jewish Church in our Saviour's Time was a true Church, and yet it was very erroneous The Christian Church was a true Church in the Em peror Constantius's Time, although fadly over-run with Arianism, and almost all the Bishops in the World

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World, very few excepted, communicated with the Arians. The Greek Church is a true Church, but yet erroneous in feveral Particulars. There is therefore wide Difference between a true and a pure Church. And fo long as there has been, is, and certainly will be, a Christian Church always truly and really existng, though it be not always pure and orthodox in every Respect, we may very heartily and fincerely pronounce that Article of our CREED, "We believe the Catholick Church," because, as this Gentleman ightly observes, we only here affert the Indefectibility of the Church, or that she will never perish, or fail, or be destroyed entirely; but we do not affert she will never fall into Error, which is the Point he is to prove, if he would prove any Thing from this Artitle of the CREED. Neither do we affert, that the Romish Church, or the Church in the Communion of he Bishop of Rome, shall always exist; we only afirm this of the Catholick or Universal Church, which will still be always preserved in Being, though the Romish, which is only a Part of her, may possibly be otally destroyed. For Christ made no Promise of indefectibility to any particular Church, or Churches, out only to the Universal.

G. But when we pronounce this Article of our Creed, according to Bishop *Pearson* we affirm, that here was, has been hitherto, now is, and hereafter

will be a Church of Christ one and the same.

P. True, it is one and the fame as to all the Effenials of a Church. It is one and the fame as to the postolical Succession of Bishops, the same Creeds, he same Sacraments, the same Scriptures. But this loes not hinder, but it may differ from itself in other Particulars. As a diseased Man is one and the same Man as when he was found; so a corrupt Church is one and the same Church as it was before it was corupted. It is one and the same Church as to Truth of Essence, though not as to Soundness of Opinion and

(B)

Purity of Practice. We affirm the Church of England is one and the same Church of England since, as before the Reformation, only it is now freed from those Errors, Innovations and Abuses, which it had while in the Romish Communion, and before those in Authority cleared her of them. Therefore when we say the Creed, we profess it to be an Article of Faith, that the true Church of Christ, in Truth of Essence, continues one and the same, or is indefectible. But it is no Article of Faith to say, that the Church of Christ can never fall into Mistake, can never make new Articles of Faith, and never impose such Terms of Communion, as that a good Christian cannot communicate with her without Sin

G. I understand you perfectly well, Sir, and as she may do these Things you have now mentioned, so she may reform them again. And God grant that that Part of her which is in Communion with the Bishop of Rome may speedily do so. This Articled our Faith, according to Bishop Pearson, relates purely to the Indesectibility, and not at all to the Infallibity of the Catholick Church; if therefore this learned Bishop has delivered its true and genuine Meaning as this Writer informs us he has, to what End was for him to produce these Passages, which are altogether impertinent and foreign to the Purpose? He himself gives us a right Notion of the Church's she desectibility or perpetual Duration: "If, \* says she the Church of Christ should ever become invisible to the antirely destinate of two Bishop and Passages."

or be entirely destitute of true Bishops and Pastors; that is, if the Succession of her Bishops and Pastors

" descending from the Apostles should fail entirely, then as a Family without an Heir is said to be ex-

"tinct, fo the true Church of Christ, which was built by him upon the Foundation of the Apostles,

" and fubfifts by the spiritual Generation of he

"Bishops and Pastors, would properly be said we perish and lose her Being: And the Impossibility

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of this, as being inconsistent with the Promises of God, is called her Indesectibility." This is a see and just Account of this Matter, and this, as take it, is all that Bishop Pearson means in his reposition, and all that is intended by the Article of CREED.

P. Very right, Sir, and to this we willingly fubibe, and doubt not in the least, but the apostolical ccession of Pastors will always continue, and conuently Christ will always have a Church in the orld. But whether this Church of Christ can nererr, is another Question, not to be decided by s Article. He pretends indeed positive and reated Promises of God for her Infallibility; but, as ave shewn above, they no more than this Article the CREED prove any Thing, but that she shall, Spite of the Gates of Hell and Powers of Darks, continue in all Ages to the End of the World. G. He would fain indeed prove the Infallibility of church from the inseparable Attributes or Prorties of it, because she is One, Holy, Apostolical d the Communion of Saints. And first, if the surch fell into those abominable Errors laid to her large, she would most certainly have forfeited her nity by falling from her former Faith. For can a hurch that changes her Faith be properly called one d the fame? On the contrary, instead of continuing hat she was by her Divine Establishment, the true d only orthodox Church of Christ, she would have come an heretical Communion, and the very Sygogue of Satan, nay, a Source of Divisions and uthor of Schism, inasmuch as her own Children buld then have been bound to separate themselves om her.

P. To this I answer, that if he means by the One, oby, Apostolical Church, the Romish Communion one, as distinguished and separate from all other hurches, then I must affirm, that none of these H 2 Attributes

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Attributes belong to her in any other Sense, than the is a Member of the Catholick Church, and no as she is the whole Catholick Church. She would I know, monopolize the whole Kingdom of Heaven to herself. But we must expect a little Proof for that, and I hope this Advocate of hers will thin himself bound to undertake it in her Behalf. I allow the is a Part of the One, Holy, Apostolical Church as the is a Member of the Catholick, which is di fused through the World. And I farther allow is in some Sense one and the same with the Church Rome from the Beginning; to wit, as she retains to one and the fame Faith expressed in the ancient CREEDS, one and the same primitive Worship, and one and the same apostolical Succession; in the Things we allow her to be still a true Part of the or Church: But then as she has forged many new Art cles of Faith unknown to the primitive Church, the has adulterated her primitive Worship with man late and scandalous Mixtures, as she has established tyrannical Monarchy in the Pope over his Collegua and Fellow-Bishops, which the ancient Church w entirely ignorant of; in these Respects she is not true Part of the one Church established by Christ, by is a Church and Communion of Man's Invention, heretical Communion and the very Synagogue Satan. And what this Gentleman has faid upon the Occasion is perfectly Right; that she is a Source Divisions and Author of Schism, &c. For these ver Doctrines of hers, these pretended additional Article of Faith have been the Cause of infinite Confusion and Mischiefs in the Church. For it is notorious that the Pope's Supremacy has divided the Eastern and Western Churches for many Ages: And what Confu fion the Doctrine of Transubstantiation has made, and what innocent Blood it has spilt, those who are in the least conversant in History are sufficiently informed But though she is guilty of these damnable Erron

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de, and e in th et so far as she is a Member of the one apostolical hurch, fo far we agree with her, acknowledging e Truth of that famous Aphorism of King James I. bleffed Memory, which deferves to be writ in etters of Gold; "That no Church under Colour of Reformation ought farther to separate itself from the Church of Rome, either in Doctrine or Ceremonies, than she had departed from herself, when she was in her flourishing and best Estate, and from Jesus Christ our Lord and Head." G. And I remember the Church of England, in

r XXXth Canon, hath fome admirable Words to e same Purpose. "So far was it from the Purpose of the Church of England, says the Canon, to forfake and reject the Churches of Italy, France, Spain, Germany, or any fuch like Churches, in all Things which they held and practifed, that it doth with Reverence retain those Ceremonies, which do neither endamage the Church of God, nor offend the Minds of fober Men; and only departed from them in those particular Points, wherein they were fallen both from themselves in their ancient Integrity, and from the Apostolical Churches, which were their first Founders."

P. From hence it appears, that both they and are one and the fame Church with the original tholick Church, with the Church planted by the postles, and diffused through a great Part of the orld by their Preaching, with the Church, which ntinued pure in Doctrine, Worship and Governent, for several Ages, as to all essential and funmental Points; in these Things there is no Diftence between us. But our Church having retained ly those Things which the Apostles delivered, and e primitive Church believed and frequented; and eirs having tacked thereto many gross Errors, formed d, as St. Paul says, built Wood, Hay and Stubble Errors creupon: Our Union with the Catholick, Apostoli8

cal and Primitive Church, is more compleat that theirs; because, by these corrupt Structures, they have fallen from their ancient Integrity, and from the apostolical Churches, which were their first Founders. And as an Addition to their Missfortune, they are guilty of a grievous and damning Schism, in throwing us out of Communion; for no other Crime, but for adhering to what is good and primitive in their Church, and discarding what is now and false, what is either beside or contrary to the

Doctrine and Practice of the Apostles.

G. If I take you right, Sir, the Romish Church is one and the same, as to all the Articles of the and ent CREED, with the Church of Rome founded by the Apostles; and as she imposes new Articles Faith upon all those of her Communion, she is the Synagogue of Satan: She is therefore a true Church of Christ in one Respect, and a Synagogue of Sata in another. Now all that the Church of England has done, is no more than endeavouring, all the can, to exorcife Satan out of her, and I hope there can be no Harm in that. However, Sir, though she k upon the Account of her unfound Superstructures, Synagogue of Satan, yet you have made me ver easily apprehend how she is also a Part of the on Church of Christ; and therefore this Gentleman Argument is of no Force to prove, that when w were obliged to withdraw from the Romish About nations, we likewife separated from the one Church of Christ: No, so far from that, that we thereby more closely adhere to Christ, and his Apostles, and the Universal Church of all Ages, which disclaim these Corruptions; and we are ready, and earnest defire, to communicate with the Church of Rom herfelf, if the would ceafe to impose those unlaw ful Things upon us.

P. Neither does it prove the one Church of Chirles in fallible, because, as I have shewn, a Church

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G. But he urges farther: The Church of Christ, when we reformed, could not then be holy, unless Idolatry, or other gross Errors, be an Holy Doc-

P. To be fure no Church can be holy, as it is idolatrous, or teaches any unholy Doctrine. But as t is a Body of Men, that are fanctified, or made holy, by Baptism, and so separated from the rest of the World, and dedicated to the Almighty; and whose Religion, whatever they prove in reality, is a Profession of Holiness, as their baptismal Vow, which s made at their Entrance on Christianity, sufficiently declares: Undoubtedly, though guilty of Idolatry and other unlawful Impositions, it may truly and properly be faid to be holy. And in this Sense the Church of Rome is Holy, as all other Christian Churches are. It is likewise Apostolical, because it teaches those Truths which the Apostles taught; though it is not fo, with regard to its teaching Idoatry and other damnable Errors. And as to the Communion of the Romish Church being the Communion of Saints before the Reformation, the Members of it were not Saints, as they communicated in its idolatrous Worship; but as they were united in apostolical Doctrine, Worship and Government, they may lay a just Claim to that Denomination. For they were undoubtedly true Christians, and by Baptism made God's peculiar People; and we charitably believe may be faved too, it they have nothing else to hinder their Salvation, but such Erfors, and under them they fincerely fear God and work Righteousness. For Christ is the Saviour of the Body: So that, retaining so much Truth as may quality them to be of the Church, and receive Baptilm, they have fo much, as is indispensibly requisite to Salvation: But that they are faved, notwithitanding their gross Errors, is on the Score of their well. meant and pitiable Ignorance, or of their inveterate Prejudices and Prepossessions, and because they err only in Superstructures. But then those erroneous Christians or Churches are not in so good a Condition, as more found and orthodox ones. They are neither so fure of Reward, nor if that falls right, so like to receive fo much of it. Their superstructed Hay and Stubble shall be burned; when the Fire, which shall also try the folid Works, the rewardable Superstructures, the Gold and Silver of other Christians, will do no Harm, but only make them finer. If a Man's Work, fays St. Paul, abide the Fire, which tries all Works at the great Day, he shall receive a Reward for it. But if any Man's Work be burned, he shall suffer Loss, yet be shall be saved, but so as by Fire. So that the Reward of fuch erroneous and misled Christians or Saints is neither so considerable, nor so secure, as that of the Orthodox and Well-directed. There was therefore the Communion of Saints even in the Idolatrous Church of Rome; and consequently the Communion of any Church being the Communion of Saints is a very poor Argument of the Infallibility of that Church, fince she may be guilty of very heinous Mistakes, and yet People, though with Difficulty, be faved in her.

G. He sums up his Argument in the following Syllogism: If the Church, which in the CREED we profess to be One, Holy, Apostolical, &c. should ever fall into Errors destructive to the saving Faith at first delivered to the Saints, then the CREED would be false: But the CREED can never be false, therefore she can never fall into any such Errors, and is by Consequence infallible. Now, from what we have discoursed above, I think, Sir, I am able to deal with this Syllogism. And deny that it follows from the Impossibility of the CREED's being false, that therefore the Church cannot fall into any such Errors.

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secause she may contain in her all Truths necessary o be known, and fo be the One, Holy Church we rofess in the CREED, and yet fall into Errors, which, y plain and natural Consequences drawn from them, re destructive to that very Faith which she professes, hough she will not own them to be such. For Intance, the Church of Rome herself holds this Truth, hat our Saviour, who is both God and Man united n one Person, is only to be worshipped, exclusively f all Creatures: She likewise holds this Error, hat the Substance of the Sacrament of the Body nd Blood of Christ is to be worshipped. Now if he Substance of the Sacrament in fact be no other han Bread and Wine, then by Consequence she eaches, that Bread and Wine is to be worshipped. low this contradicts most evidently the former Truth. or if the facramental Elements are to be worthiped, then Christ alone is not to be worshipped exlufively of all Creatures. The Church of Rome likeise teaches, that the material Cross is to be worhipped with \* Latria, or Divine Worship; which likewise an Error contrary to their own Belief, that od alone is to be worshipped with Latria or Divine Vorship. She believes the Holy Catholick Church, lat is, the believes the Church of Christ is diffused rough the whole World; for that is the true Meang of the Word Catholick: She likewife believes, hat those Churches only, which are in Communion 1th the Pope, are the Catholick Church: Now hele Churches are not the only Churches in the Vorld, and confequently are not diffused through Therefore this last Part of her Belief is an Eror, and that too destructive of an Article of her ery CREED.

P. There has been enough faid upon this Point; ou will please, Sir, to let me know what he has offer farther upon this Subject.

<sup>\*</sup> See this fully proved, in feveral Letters which passed beteen Dr. G. Hickes and a Popish Priest. P. 47.

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G. In order to prove the Infallibility of the Church, he adds \* the Testimony of St. Paul, who made no Difficulty to pronounce the Church of Christ to be the Pillar and Support of the Truth, I Tim. iii. 15.

P. We acknowledge the Truth of the Apostle's Words as fully as he can defire. But here it is to be observed, that Interpreters, even of the great. eft Note and Authority among the Ancients, are divided in the Sense of this Place. And there are no less than three different Ways of understand. ing it, all of which afford not the least Pretence or Colour for Infallibility. 1. Some make a full Stop at these Words, the living God: And then begin a new Sentence, joining the Words, the Pillar and Ground of Truth, to what follows, and construe it thus:-"That thou mayest know how to behave "thyself in the House of God, which is the Church of the living God. The Mystery of Godlines is the Pillar and Ground of the Truth, and con-"fessedly great, viz. God was manifest in the "Flesh, &c." And thus a very old Edition of the New Testament, printed at Basil in 1540, reads and distinguishes it. And the original Greek will ver well bear this Construction. And then the Meaning of the Place will be, that the Mystery of Godlines, Christ incarnate, is the Pillar and Ground of the Truth. So St. Epiphanius understood it, who (Har. 69. § 35.) alluding to this Place of St. Paul, and using his very Expressions, tells us, Christ is called a Pillar, because he is the Ground of the Truth. Like wife St. Cyril of Alexandria, (Lib. iii. de adorat. in Sp. & Verit.) Itiles Christ the Pillar and Ground of the Truth, which Words are no where else to be found but in this Text: And particularly (Ibid. Lib. ix) fpeaking of the Pillars which supported the Curtains of the Tabernacle, Christ is to be understood, saith he the Prop of the Church, the Ground of Truth accord-

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ing to the Words of St. Paul. St. Irenaus also feems to have read the Text in the same Manner: For speaking of the Occonomy of our Salvation, or the Incarnation of Christ, and of the Gospel which declares unto us this Mystery, he calls it the Foundation and Pillar of our Faith. Now here you fee evidently, that these Fathers explain the Text of the Mystery of Christ incarnate. Therefore, according to this Exposition, Christ, or the Mystery of his Incarnation published in the Gospel, is the Pillar and Ground of the Truth: and these Words are not meant at all of the Church, and confequently cannot relate at all to its Infallibility. 2. Several understand these Titles to be given to Timothy, Bishop of Ephefus, and not to the Church, taking the Sense of the Words to be this: " But if I tarry long, "that thou being a Pillar and Ground of the "Truth must know, how to behave thyself in the " Church." For Instance, St. Gregory Nyssen (de vita Moss, Tom. i. P. 226, & Tom. xiv. in Cant. P. 684.) expounds this Text of St. Timothy, and attributes these glorious Characters to him, and not to the Church. For discoursing concerning the Ministers of the Divine Mysteries, as Pillars of the House of God, he fays: "St. Paul wrought and fashioned " Timothy to be a goodly Pillar, making him, as " he fays with his own Voice, the Pillar and Ground " of the Truth." And in like Manner the Apostles are called Pillars in Scripture, Gal. ii. 9. and in St. Clement of Rome's Epistle Cap. v. And, as St. Gregory observes, we are taught, "that not only " Peter, James, and John, were Pillars, but all that "by themselves support the Church, all that by " their Works are shining Lights, are called both " Pillars and Lamps." Our Saviour himself, speaking to the Angel of the Church of Philadelphia, Rev. 111. 12. gives to an Apostle or Bishop the Name of a Pillar in the Temple of bis God, which lends confiderable

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able Light to this Passage in St. Paul. And Origen also understood this Text in the same Sense: For having observed from it, that the Church is God's House, and applied it to the Explication of the last Verse of Cant. i. where it is said, the Beams of our House are Cedar, he concludes, that hereby are meant those, who are of the greatest Strength in the Church. " And I think, fays he, that they who well discharge the Office of a Bishop in the "Church, may conveniently be called Beams, by which the whole Building is supported," viz. by supporting and defending the Christian Faith upon which the Church is built. It were endless to enumerate the Places in the ancient Fathers, where particular Bishops are called in the Language of St. Paul, Pillars and Grounds of the Church and of the Truth, Let it suffice just to take Notice that they are frequently called fo, and conclude from what has been faid, that the ancient Doctors thought Timothy and every other Bishop to be equally concerned in this Office and Honour, and that it never entered into their Mind, that any one Bishop had an Interest in it more than the rest; and that unless the Bishop of Ephesus, and every other Bishop, be incapable of falling into Error, which is manifestly an abfurd Supposition, there can no Argument be drawn from the Text thus expounded, for the Support of Infallibility. How would the Bishop of Rome have triumphed, how confidently would his Partizans have boafted, if these Titles had been affigned to his apostolical Predecessor, as they were to the then Bishop of Ephesus? But since there is not a Syllable of the Pope here, as more free from Error than any of his Collegues, the Romanists endeavouring to hook him in, and citing this Text for their darling Tenet, is the greatest Impertinence imaginable. 3. The last Interpretation is that which refers these Titles to the Church. Now by the Church

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Church is meant that Company of Believers which was united to Timothy their Bishop, and to the Paftors under him: that Church at Ephefus, and in the neighbouring Districts, wherein Timothy was conversant, and was to behave himself with due Circumfpection and Prudence, according to the Directions given him by the Apostle in this Epistle. whole Company was the House of God, the Church of the living God, the Pillar and Ground of the Truth. So then this Title did not belong to the Bishop alone, but to all the Believers together. And as this Church of Ephelus was a Pillar and Ground of the Truth, so were also the Churches of Alexandria, Antioch, Terusalem, Rome, and all other particular Churches. But it by no Means follows, that any of these were infallible. For fuch Promife was not made, even by the Confession of the Romanists, to particular Churches, and therefore no Body can doubt but any of them may fall into Error, and not only fo, but may utterly perish too, as the Church of Epbesus, to which this Title was given, has actually done, and as the Church of Rome itself may do, notwithstanding their vain Boast of perpetual Duration. Although, therefore, every particular Church, as long as it lasts, may be the Pillar of Truth, yet it manifestly does not follow, that any one is infallible. Therefore this Title has nothing to do with Infallibility, and no Church of any Communion or Denomination is necessarily infallible, purely because this Title may be ascribed to it. And this will more clearly appear, if we confider what is that Truth, which every particular Church may, and ought to be the Pillar of. Now that we may not be left to guess at it, the Apostle in the next Verse informs us, it is the great Mystery of Godliness confessed by all Christians in Opposition both to Jews and Gentiles, God manifest in the Flesh, &c. This is that principal and fundamental Truth, of which every Church is the Publisher

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lisher and Support. And therefore according to the Apostle all those Churches, which hold forth and establish this Truth by the Profession of it, are justly called the Pillars and Grounds or Stays of it. Now the feveral Churches all along from the Apostles have maintained and promulged this Mystery: But this will not entitle any of them to Infallibility, unless it can without Abfurdity be faid, that all who hold this Verity cannot err in any Thing elfe. Notwithstanding therefore a Church (whether it be a particular or the universal) is the Pillar of Truth in the Apostles Sense, as witnessing and being the Instrument of publishing our Lord's Dispensation; yet it may tack to the End of the Record some fictitious Articles, which neither have any Relation to this Mystery, nor are to be found in the facred Scriptures; and in this respect it may be the Pillar and Ground, not of Truth but Falshood. This we charge home upon the Remile Churches, and we are ready to make it good. As to our own Church, it teaches this and all other evangelical Truths without any foreign Mixtures; and is most eminently and in the best Sense, in the same Sense with the apostolical and primitive Churches, the Pillar and Ground of Truth. So much for this Text. But for more full Satisfaction fee Bishop Patrick's excellent Discourse upon it.

G. You have, Sir, I think, satisfactorily answered his Argument from this Passage in St. Paul. And I hope he may now clearly discern we have no Occasion to reform St. Paul's Epistles, the Gospels, or the Creed, since no fair Consequence can be drawn from any of them, that the Church shall fall into no Errors at all. All that can with any Colour of Truth be collected, is, that she shall always carefully deliver down the Scriptures entire, and the fundamental and apostolical Doctrine contained in the ancient and primitive Creeds, and by these Means transmit all infallible Truths to the latest Posterity: But not that she

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hall not be liable to Mistakes either by inventing new Articles, not to be found either in the Scriptures or the Creed, or by proposing Doctrines repugnant to the Scriptures. But before he closes this Section, he introduces an \* Objection to his Scheme, and asks how a Body of Men can be infallible, when all the Members that compose it are fallible? And by Way of Answer he says, you may as well ask, how can the Nation affembled in Parliament make Laws, when there is not a fingle Man in the whole Nation can make a Law?

P. But with his good Leave the Cases are not parallel, unless he can as certainly prove the Privilege of Infallibility is lodged in the Church, as we can prove that there is a legislative Power lodged in the Nation. Let him produce the Charter wherein God has bestowed this Favour upon the Church of the Romish Communion, and then his Adversaries must give up the Cause. But there is no Occasion now for any fuch Privilege, because God has abundantly revealed his Will to us in the Scripture, and if Men would but peaceably and without Prejudice do their Duty in following Scripture, and its best Interpreter, the universal Consent of the primitive Writers in all Points controverted among Christians; there might soon be a fair End put to all Disputes between Churches, and all would then be happily united in one common Faith, Discipline and Worship, as they were in the first Ages.

G. He fays, + God may bestow this Privilege

upon the whole Body of the Church.

P. But the Question is not what God may do, but what he has done. We know nothing is impossible with God. But if he has not thought fit to do fo, that he might four us on to work out our Salvation by using all proper Methods and Application for the Discovery of what he has revealed, we have no Rea-

<sup>\*</sup> P. 38. + Ibid.

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fon to complain of his Goodness to Mankind. M. thinks it is more becoming a reasonable Creature, and more agreeable to God's Design of disclosing his Will to us, to employ our own Pains and Industry in the fearch after Truth, than lazily and blindly refr upon the absolute Authority, or arbitrary Dictates of any Set of Men; a Servitude, which the meeket Person that ever lived, the great Pattern of Humility, our Bleffed Saviour himfelf thought not reason. able to submit to, who commanded his Disciples to beware of the Leaven, or false Doctrines and corrupt Practices of the Jewish Church-Governors, although he bid them observe and obey them in sud Things as were confonant to the Law of Moses. But what does this Gentleman mean by faying God ca bestow the Privilege of Infallibility upon the while Body of the Church? The whole Body is an equivocal Term. It may either mean the collective Body comprehending both Clergy and People, or it may be understood of the representative Body, to wit, the Bishops and Clergy only assembled in a general Council. If he means the collective Body, then the Laity all over the Catholick Church are to be confuled in Matters of Religion, and their Sense is to be known about them as well as that of the Clergy's But by what Method can this be done? How is it possible for all the Christians in the World, or eval all those in the Romish Communion to be affembled together, in order to deliver their Opinions in the Case? And besides I thought, that according to his Notion, the Laity were not to concern themselves in fuch Business, but were to rest satisfied with what their Bishops and Pastors should teach them. He cannot mean therefore the collective Body, but the Representative, to wit, a general Council. where has God made any Promise of Infallibility to fuch an Affembly? There is not a Word mentioned of a general Council in the Texts he has produced for Infallibility Inf pro par con if I

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Infallibility. And if they prove any Thing, they prove that all the Successors of the Apostles, every particular Member of the Hierarchy is infallible, and consequently they prove too much. For Instance, if Faith comes by hearing, and we are therefore infallibly taught by the Mouths of the Bishops and Pastors, then it necessarily follows that all these Bishops and Pastors, every individual Man of them, must be infallible. And if Christ will abide with all the Successors of the Apostles always, as he did with the Apostles, then all the Successors of the Apostles must be equally infallible with the Apostles. And if being the Pillar and Ground of Truth makes a Church infallible, then the Church of Ephefus was infallible, and so likewise must every particular Church be. If then these Arguments be good for any Thing, they prove that God has bestowed this Privilege upon each particular Church, upon every particular Succeffor of the Apostles. But this is more than this Writer himself will allow; and yet if he will not grant this, he must be forced to acknowledge nothing can be collected from Scripture in Proof of Infallibility.

G. But he goes on: \* Cannot God permit this or that Bishop or Pastor in particular to apostatize from the Faith, without permitting the whole episcopal Order and Hierarchy to be involved in the same Apostacy? The contrary is manifest from numberless Facts. For as Bishop Pearson has observed, though the Providence of God has suffered even whole particular Churches to perish, yet the Promises of the same God will never permit that they all perish at

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P. Here he fophistically confounds the Afallibility with the Indefectibility, which are Things entirely different. As if it followed, that because the whole Body of the Clergy cannot finally perish or be ex-

P. 39.

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tinct by Apostacy or quite falling off from the Christian Faith, therefore they cannot broach any Errors. As if a Man must cease to be a Christian, if he is guilty of any Errors in Doctrine. If this be the Case, then every Christian must be infallible, or else he would be no Christian at all. But alas! then what would become of the infallible Judge? He would

furely have very little to do.

B

We have now confidered all his Arguments for Infallibility, and have shewn that God's Veracity is not at all concerned to keep any Church free from Errors, but to hinder the Catholick Church from being quite deftroyed. It is therefore vain to pretend he cannot permit any false Tenets or corrupt Practices to be imposed, and that in particular the Romile Church cannot frame or establish any such Things; but what she delivers as revealed Truths must necesfarily have been at first delivered as such by the Apoftles themselves. We shall not, we ought not to give Ear to any fuch groundless Assertions. And unless this Gentleman will shew us out of the Scriptures and the Writers of every Age, especially the earliest Ages, that fuch and fuch Things have actually been handed down, neither he nor his Church must expect to be believed. And fo if you please we will close this Section.

# S E C T. VI. Concerning the Rule of Faith.

**\*\*\*\*\*\*\*\*\*\*\*\*\*\*** 

G. E here takes under his Examination the Rule by which the Romish Church directs itself in all its Decisions of Faith.

And he says \* the Question concerning it is, whether the written Word of God alone be such

\* P. 40.

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a full and compleat Rule, that all Points of revealed

Faith are plainly expressed in it.

P. He should have added, or may be proved thereby. that is, by fair and evident Consequence may be deduced from it. For this he knows is the Doctrine of one of the Articles of our Church.

G. He informs us, the Church of Rome has confantly maintained, that apostolical Tradition is a neceffary Part of this Rule, and that without it we should be wholly in the Dark in reference to many important Articles both of the Christian Faith and

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P. By apostolical Tradition he means, that the Apostles delivered many Things, which are no where to be found either expressly or implicitly in the Scripure. And in Truth the Papists do well to pretend there is fuch an apostolical Tradition, for otherwise there would be no colourable Ground for any of their Trent-Articles, and we should indeed be wholly in the Dark about them. But we deny that the Apostles deivered any Thing effential of what Kind foever, but what is either clearly fet down or manifestly deducible from their written Tradition. I grant the Scripture receives great Light from, and is more clearly interpreted by examining what Doctrines were taught by the Primitive Church, and by the Writers who floufished in or near the Times of the Apostles; and we have very great Cause to value and reverence what hey unanimously teach, because we have the greatest Probability imaginable to believe it to be apostolical Tradition. But then we are fure that their Doctrine s the very fame and no other but what is delivered in he holy Books as to all Points of Moment. And we defy this Gentleman to shew the contrary.

G. There was a Book it seems printed in 1721, he Author whereof has handled this Subject amply

s well as folidly. Pray, Sir, have you feen it?

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**®** 

P. No, I have not been fo happy. And I do not doubt, but there are a great Number of other the like Books dispersed among those of the Romile Communion, which we of the Church of England never got a Sight of. I heartily wish our Governor both in Church and State would permit their Books to come abroad, that they may be feen, confidered and answered by our learned Divines. For as Matters are now ordered, the Poison is spread, and the People of the Romish Communion are confirmed in their Opinion for want of good Antidotes; and befides, fince these Books are not answered, our Adversaries are very ready to esteem and cry them up as unanswerable, and from hence draw they no small Advantage; for besides rivetting their own People in their false Notions, it happens sometimes that these Books are flily put into the Hands of Persons of our Church's Communion, and strongly recommended as extraordinary Things, and by this Means some of our People may be perverted, because perhaps not capable of themselves, without the Assistance of a folid Answer to such Books, to discover the Fallacia lurking in them. I wish therefore the Press were a open for them as themselves could defire; and I date be bold to fay, this would be the best Means to stop the Growth of Popery among us; because no sooner a Book of theirs could peep out, but some or other of our eminent Divines would attack it; and then I pre-Tume they would be as fick of the Controverly as they were near fixty Years ago, when they were fairly beat out of the Field by pure dint of Argument.

G. But to return, Sir, to the Point in Debate. To be fure you will not dispute, whether the Word God alone is the whole Rule of Faith, or whether the Word of God was delivered to us by the Tongus of the Apostles as well as by their Pens, or whether the unwritten Word of God was the whole Rule of Faith before the Scriptures were written. The whole

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P. That is the fole Point. And it is much to be nuestioned, whether all the necessary Articles of our Religion could have been so fafely conveyed to us by mere oral Tradition, without committing them to writing in the Books of Scripture and of the Holy Fahers of the Church, who teach the fame Doctrines and no more as necessary, which the Apostles have pecified in the Scripture. This Gentleman talks of he Possibility of the Faithful's preserving them in heir Minds and Hearts though they had never been written. But the Church from the Beginning has always been of another Opinion, witness the Creeds which were always written in the feveral Churches for he Use of the People, and the great Number of Books written in all Ages for the explaining the Chritian Doctrine.

G. Well, but he pretends to make out from the Scripture itself, that unwritten apostolical Traditions have always been a necessary Part of the Rule of Faith. For the Scripture recommends apostolical Traditions in the most express and positive Terms. Now, I praise you, Bretbren, says St. Paul, because you remember me in all Things, and keep the Traditions

as I have delivered them to you, I Cor. xi. 2.

P. But did St. Paul never put these Traditions into Writing? Yes surely, he does it in this very Place, if we believe St. Chrysostom. For according to this ancient and excellent Commentator, the all Things and the Traditions here mentioned were, that they should not wear long Hair, nor cover their Heads. At first, says he, he spoke to them of it only, now he comes to give them a Reason for it: ἀλλὰ τότε μεν παρέδωκε μόνου, νῦν δὲ κὰ αἰτιολογίαν τίθησιν. And if any one will consult this Chapter he will soon see St. Paul's Reasoning upon these Points.

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G. He

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G. He is very unfortunate in his first Text; besides that such Matters as these are nothing appertaining to the Faith, but only to Order and Discipline: And if he could instance in twenty such unwritten Traditions, they would be nothing to the Purpose; the sole Question being, whether Matters of Faith are not all written? But what is your Opinion of the following Text, 2 Thess. ii. 15. Therefore, Brethren, stand fast, and hold the Traditions which you have been taught, whether by Word or by our Epistle. Surely there is

fome Colour in this.

**B** 

P. It feems to found favourably to the Romish Pretensions, but when examined, it does them no Service at all. For first, what hinders, but that it should be only an Exhortation to hold the Traditions or retain constantly the Doctrines which you have been taught, first by Word, or afterwards by our Epistle, meaning the first Epistle to the Thessalonian. So St. Paul, as appears from 1 Cor. xi. 23. delivers to that Church the Institution, which he there tells them he had delivered to them before in his preaching to them. For I have received of the Lord, that which I also delivered unto you. This is a true Expofition of the Place, for any Thing appears to the contrary. Secondly, These Epistles to the Thessale mians were the first of the facred Writings, and therefore it is no Wonder they do not contain the whole Body of St. Paul's Doctrine or Traditions. But it cannot be concluded from thence, that all the doctrinal Traditions, which the Thessalonians were taught by St. Paul's Word, are not to be found fomewhere or other in the rest of the Scriptures. It is true indeed St. Chrysoftom interprets this Place in the following Manner: " Hence it is plain, that they delivered " not all Things by Epistle, but many Things allo

"without Writing: And these are alike worthy of

Credit as those. So that we should also esteem the Tradition of the Church worthy of Credit. It is

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" Tradition, feek no farther." Now this is to be understood of ritual and ceremonial Matters, which were handed down by general Confent from the Times of the Apostles. And we grant there were feveral Customs of this Kind, which because of the universal Observation of them from the Beginning were justly to be reckoned Apostolical. But this Gentleman knows very well these apostolical Observances were only Matters of Decency and Order, and feveral of them have been long difused in the Church, fuch as standing at Prayers on the Lord's Day, and the like. These Things then are only of politive and human, though apostolical Right, and do not at all relate unto the Faith. Now that St. Chrysoftom is so to be understood, I shall evidently demonstrate, when I come to consider this Passage a little below, in the Place where this Gentleman has cited it.

G. He quotes another Text in the next Chapter, V. 6. Now we command you, Brethren, that ye withdraw yourselves from every Brother that walks disorderly, and not after the Tradition which he received of us.

P. This Gentleman, if he can but find the Word Tradition, presently fancies, it is to be understood of that which is unwritten. But St. Chryfostom interprets the Place quite otherwife, and expounds the Tradition here, of the Rules which the Apostles gave about working, wagadoow την δια των έργων, and about following the Business of their Calling. And this appears evidently from the Context. For he lets himself for an Example, how they may avoid walking disorderly. Your felves know, says he, bow you ought to follow us, for we behaved not ourselves disorderly among you, —but wrought with Labour and Travel Night and Day. I hope, therefore, this Tradition, that no Man should be idle, but perform the Duties of his Calling, is not an unwritten one; and confequently this Text is not pertinently alledged. G. But

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G. But you will allow, I hope, that it is certain the Apostles were extremely vigilant in giving sull Instructions to those they ordained, that they might also be able to instruct others. Now these Instructions are the facred Depositum, of which St. Paul says to Timothy, keep that which is committed to the Trust. Hold fast the Form of sound Words, which thou hast heard of me; and the like.

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P. All this is very true; but were these verbal Instructions any Thing else, but what were likewise set down in the Scriptures? And does it follow, that, because St. Paul gave Timothy a Form of sound Words, therefore the Substance of that Form is not to be found in the apostolical Writings? This seems

to be very strange Logick.

G. But pray, Sir, what was this Deposit, this Form

of found Words.

8

P. Tertullian de prascr. Haret. p. 210, 211. informs us it was the ancient Creed, which he calls the regula Fidei, or the Rule of Faith. St. Cyril of Jerusalem also affures us (Cat. v. juxta finem) that the wapanaraθήνη, the Depositum, the Thing committed to the Trust of the Faithful, was the primitive Creed, which comprehended, in few Words, all the Knowledge of Piety in the Old and New Testament. St. Clement of Alexandria (Strom. 1. vi. p. 802, 803. interprets this Depositum of the Exposition of the Scriptures, according to the Rule of Faith or the Creed. And Vincentius Lirinensis, Cap. xxvii. tells us much the same. Depositum custodi, catholicæ Fidei Talentum inviolatum illibatumque conserva. Now we know the primitive Creed is all to be found in the Scripture; and Vincentius does expresly affirm, that the Scripture is a perfect and fulficient Rule of Faith; it therefore necessarily follows, that he believed the Form of found Words, which Timothy was intrusted with, was the same Doctrine which is taught in the Scripture. Now would not one

one wonder, how Men of Sense and Learning can produce Texts as making for them, which are indeed

nothing at all to the Purpose?

G. It is strange indeed, Sir, But does the Scripture any where declare, that all the particular Points of Christian Doctrine, which the Apostles taught by Word of Mouth, are expressed in their canonical

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P. No, not in fo many Words. But it cannot be denied, that the Four Gospels are a compleat Account of all that the Apostles thought necessary to deliver relating to our Blessed Saviour's Life and Doctrine. St. John wrote his Gospel by Way of Supplement to the other Three, and therefore, no Question, added all which he thought requisite. And as to other Matters, taught afterwards by the Apostles, the primitive Church did unanimously attest, that the remaining Scriptures give a sufficient Light concerning them. Now if it be certain Matter of Fact, that all Points of any Moment are contained in the Apostles Writings, what does it signify, whether such a Declaration as he speaks of be there or not?

G. But this Gentleman denies the Matter of Fact, and produces the Testimony of sour Writers of the primitive Church against your Opinion. To begin with the earliest of them, St. Ireneus, a Father of the second Age, who sends us expressly to the Church and to unwritten Traditions for the true

Sense of Scripture.

P. To unwritten Traditions (it should be Tradition) for the true Sense of Scripture. But does St. Ireneus say, that the Points delivered by Tradition were distinct from what were delivered in Scripture? For that is the Question. If apostolical Tradition, both written and unwritten, conspire in delivering or teaching the same individual Truths, and no other; How can it be shewn from St. Ireneus, that

fome

fome Truths only are taught by Scripture, and other by Tradition? He himself owns, St. Irenaus sends us to unwritten Tradition for the true Sense of Scripture. Scripture therefore is to be interpreted by the universal Tradition of all the Churches from the Times of the Apostles But this does not make Tradition a distinct Rule of Faith from Scripture. or prove, that Scripture does not alone contain all Things necessary to Salvation. It indeed proves the direct contrary. For the unwritten Tradition, preferved in all the Churches from the Apostle's Time could not possibly be a Means of interpreting what the Scripture teaches, unless the Scripture really teaches what is interpreted by Catholick Tradition, And this St. Irenaus undoubtedly believed, because he believed the Scriptures are perfect: \* Scripture quidem perfectæ sunt, quippe a Verbo Dei et Spiritu eju ditte, because dictated by the Word and Spirit of God. And he taught, that Tradition conveyed no Point of Faith, but what was likewise comprehended in Scripture. For he tells us, + that those who preached the Gospel, afterwards delivered what they preached by the Will of God to us in the Scriptures, to be the Foundation and Pillar of our Faith. He just after fays, they had perfect Knowledge of the Things which they preached: Since then they wrote what they preached, they most certainly communicated that perfect Knowledge to us in their Writings. According to this Father, there were two Ways of transmitting the Gospel-Truths down to Posterity, Tradition and Scripture; but they both of them conveyed the fame Truths, and Tradition did not convey any Thing as effential that was not likewise in the Scripture. He appeals both to Scripture and Apostolical Tradition against the Hereticks of his Time, in Defence of the same Doctrines of Christianity; and any one, that even carelesty reads

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the four first Chapters of the third Book, will soon find what I fay exactly true. They were two feveral Ways of attaining the same End: But since the Scriptures are the Ground and Pillar of our Faith, though Tradition, in Irenaus's Time, were a safe uncorrupted Conveyance, and might certainly have conducted them to Truth, even without the Help of Scripture; yet Tradition, or the universal Agreement of the Church in Doctrine, was not properly the Rule of Faith, but the Method by which they interpreted that Rule, the Scriptures. So that feeing Scripture is the Rule and Standard of our Faith, as being dictated by the Inspiration of God for that Purpose; notwithstanding therefore this Tradition, this universal Agreement in Doctrine, was before the Scriptures, and was the Rule before the Penning of them; it must be allowed, fince that Time, to be only their Interpreter, or, at farthest, a fecondary and subordinate Rule to them, containing nothing but what is likewise revealed in the Writings of the Apostles. And that this is really fo. is plain from what this Gentleman quotes out of C. iv. where St. Irenaus asks this Question: What if the Apostles had left us no Scriptures at all, ought we not to have followed the Order of that Tradition, which they delivered to those to whom they committed the Churches? Now this very Question supposes, fince the Apostles have left the Scriptures, that the felf-fame Things are delivered therein, which they before delivered by oral Tradition: So little did this Gentleman perceive what he was about, when he produced this Passage. St. Irenaus afterwards goes on, and tells us what it was Tradition taught those, who having Salvation written in their Hearts without Paper, and without Ink, diligently preferved the old Tradition: and that was to believe the common Articles of Christian Faith, such as all Christendom knows may be proved from Scripture,

ture, as may also appear from \* another Place exactly parallel with this. And, indeed, it would be strange, if *Irenæus* should say more Articles were conveyed by Tradition than by Scripture; because the afferts † elsewhere, "That if you read more discussionally the Gospel given us by the Apostles, and "read more diligently the Prophets, you shall find "every Action, and every Doctrine, and every

"Passion of our Lord set forth in them." If this be so, if every Doctrine is recorded; there is no

Room left for Tradition to record more.

G. We doubt not then, but the Universal Church in St. Irenæus's Days did not vary at all in her Tradition of the Faith, from what the Apostles had at first committed to her Trust. And this is the more evident, because it appears she taught neither more nor lefs, than what the Apostles had recorded in the Scripture. To this Tradition then of the Catholick Church in the fecond Century we appeal against the Papists, and challenge them to shew, that all, or any of their Trent-Doctrines were at that Time taught. We retain precisely the same Faith, which the Church then shewed to be the true one against the Hereticks of those Times: and we affirm, the Romish Church has adulterated that Faith, by adding new and strange Articles thereto; and this we may fairly gather from their own Concession, that they derive fome of their Doctrines only by the Channel of Tradition, which was a Thing unheard of in those early Ages.

P. This was indeed the odious Method of the Hereticks of those Times, which St. Irenaus openly condemns. In this they had something of the Spirit of the Romish Party; they stood up only for their own Tradition, and would neither be tried by Scripture, nor any other Tradition, but what was among themselves, in like Manner as the Romanists disown

\* L. i. C. ii, . + L. iv. C. lxvi.

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Trial by the Scriptures, and by what was delivered in the Fathers Writings or ancient Councils, or by any other Churches but the present Romish Church. Let me give this Gentleman a Picture of his Church in the Words of Irenæus, wherein he describes these old Hereticks: " When they are convinced out of " the Scriptures, fays he, they fall to accuse those " very Scriptures, that they were variously spoken, " and that the Truth could not be found from " them by those who know not Tradition; that the "Truth was not given by Letters, but by Word " of Mouth. And when they are challenged to hold " to the Tradition of the Apostles and their Suc-" ceffors in the Church, they fay, they alone know " the hidden Mystery undoubtedly, and untaintedly " and fincerely. And fo it falls out, they neither " agree to Scripture, nor Tradition. Against fuch " we dispute, like slippery Serpents, every Way " endeavouring to escape. Wherefore they mult " be every Way opposed."

G. I think he had better have not diffurbed the Ashes of St. Irenæus. His next Citation is from Tertullian, who in his Book de Corona urges the Necessity of Tradition in Reference to the Ceremonies of Baptism, of the Eucharist, the frequent Use of the Sign of the Cross, Oblations for the Dead, and in Honour of the Martyrs. Of these, says he, and other like Customs, if you look for a Command of Scripture, you will find none; but it will be told you, they are authorized by Tradition, confirmed by Custom, and

observed by Faith.

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P. To this the Answer is easy. They were mere ritual Matters, and no Points of Doctrine, about which alone we are debating. He will not surely say, that these are of the Essence of Christian Religion. For if they were, then so must some other Matters, which Tertullian places in the same Rank with them. He mentions in the same Passage, and with the same

Breath,

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Breath, Trine Immersion in Baptism, the Ceremony of tasting Milk and Honey before Baptism, and abstaining from the Bath for a Week together after it; like wise not fasting nor kneeling on the Lord's Day, and standing at the publick Devotions between Easter and Pentecost. Will he say, that these are all necessary Observances? If he does, how will he vindicate his own Church, which totally disuses them? And yet all these, as well as those he mentions, were, as Tertullian says, authorized by Tradition, confirmed by Custom, and observed by the Faithful. Supposing then, that all these Customs sprung from apostolical Tradition, they were not of necessary Observation, and consequently were not Doctrines of Faith

gation, and consequently were not Doctrines of Faith. But the Misfortune is, it does not appear even from Tertullian, that he was fure these Things were Traditions of the Apostles. He says indeed, "If I find " no Law in Scripture, it follows, that Tradition " has given a general Practice to fuch a Custom, " which by a rational Construction fometimes has the " Authority of an Apostle." Here he plainly floats in his Determination. It is only sometimes reasonable to conclude, then most undoubtedly not always. And if we must have Reason to conclude, then bare Cuftom will never prove it, unless founded upon fome folid Reason, which may induce us to conclude fo. Besides, he plainly declares afterwards, there is no need to believe these Customs have an apostolical Original. And this appears from what he fays, when he endeavours to prove from Reason the Unlawfulnels of wearing a Crown. " Let us now, fays he, look " into the Reason of the Thing, due regard to the " Tradition being still preserved safe, whosoever was " the original Author of this Tradition, neither let " us so much regard the Author, as the Authority " which recommends it." So that whoever was the first Framer of any Tradition, if it be founded upon a good Reason, that is sufficient Authority for

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Here now it is evident any Body may be the Auhor of fuch Traditions; and therefore *Tertullian* annot be understood to mean, that they must unloubtedly have an apostolical Derivation.

G. Then it feems this Citation from Tertullian is al-

ogether impertinent.

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P. Most certainly: And this is farther confirmed w his faying, that any of the Faithful may be the Author of fuch Traditions, Omni fideli licere concipere t constituere, duntaxat quod Deo congruat, quod Disciline conducat, quod Saluti proficiat, and when this is uthorized by Consent, auctorata consensus patrocinio, nd confirmed by Custom, confirmata Consuetudine, hen it receives its full Force. If then any of the faithful may begin it, it is not necessary that the And if they must Apostles should be its Authors. e authorized by Confent, and confirmed by Custom, efore they can be fufficiently binding, then it is likely here was a Time when they wanted the Power of bliging, and might be done or let alone at Pleafure. fertullian acquaints us there are a great many Things, whose Observation is barely founded upon ecclesiastial Tradition or Custom, and that Custom in Matters ecclefiaftical as well as Civil have the Force of Law. And pray what does this amount to? Why to no nore than this, that Usages which had grown cufomary in the Church, and had obtained in Time the lower and Authority of a Law, were not to be broke through by every private Christian, but oberved as all other ecclefiastical Laws were. my one lay, an ecclefiaftical Custom is of greater Obligation, than any Law or Constitution made by he Authority of the Church? Now we all know hat Canons made by ecclefiaftical Authority, may by the same Authority be relaxed, suspended, or uite vacated. And fince Customs of this Nature lave only human Authority to support them, and re not Divine, but human positive Laws, they are repealable

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repealable by the same Authority which gave them their Force. And it is notorious several of these very Customs mentioned by Tertullian have been long antiquated, even in this Gentleman's own Communion.

But lastly, There is plain internal Evidence from this Tract itself, that Tertullian was a Montanist when he wrote it, and therefore no Wonder he pleads for the Necessity of unwritten Tradition, fince otherwise he could bring no Evidence for his new Religion. That he was a Montanist when he penned his Book de Corona is manifest from the following Words near the Beginning of it: " It plainly appears, fays he, how they endeavour to refuse Martyrdom, who " have rejected the Prophecies of the same Holy Spirit. "They grumble also, that so good and so longa Peace should be hazarded. And I do not doubt " fome of them prove from Scripture the Lawful-" ness of departing, packing up their Alls, and flying from one City to another. They care not to " remember any other Part of the Gospel. have known their Pastors Lions in Peace, but Stags in the Combat. But I shall treat in another Place of Questions concerning Confessions." Now this is a plain Reflection upon the Catholicks, who, he pretends, did not like the Pain of being Martyn, and had rejected and condemned the Prophecies of the Holy Ghost, whom he affirmed to have resided in Montanus. He is likewise severe upon the Bishops of the Catholick Church for maintaining the Lawfulnes of Flight in Time of Persecution, which Tertulion believed unlawful, as appears particularly from his Book de Fuga in Persecutione, a Montanistical Track, to which in this Place he refers. Now fince he wrote his Book de Fugā in Schism, is it not most likely he wrote that de Corona in the same Circumstances, especially too, fince he calls the Catholick Bishops their Pastors, which is a violent Presumption they were

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not his? Here then is good Proof Tertullian was a Montanist at this Time: And it appears from this same Book de Corona, that the Catholicks were very angry at the Rashness and Imprudence of the Soldier. who refused to wear a Crown with the rest of his Comrades. The same Catholicks also affert the Lawfulness of wearing a Crown from its not being prohibited in Scripture, and demanded it should be proved from the inspired Writers that it is not lawful to be crowned. So then it is plain the Catholick adheres to Scripture, and the Montanist is compelled to defend his Cause by Tradition. The Catholick afferts. that what is not forbidden in Scripture, is permitted; the Montanist says, what is forbidden by Traditon is also unlawful. The Catholick requires written Authority for the absolute Necessity of a Tradition; the Montanist gives him no other Reply, than that themselves receive several Things only by Tradition: which is a manifest Evasion of the Catholick's Objection, he instancing in Things which neither himself, nor his Adversary believes necessary.

G. This Place then of Tertullian is fo far from being an Argument for Tradition's being Part of the Rule of Faith, that it is apparently a strong Proof against it, declaring it to be the Catholick Principle, that nothing can be a necessary Doctrine of Religion, but what may be proved from Scrip-

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P. The Gentleman therefore is exceedingly unhappy in producing this Passage in Proof of Tradition's being a necessary Part of the Rule of Faith. And I leave him to answer what I have urged from this very Place to prove the contrary. I might here add a great many Places, which are to be ound in Tertullian's Works, in Behalf of the Fulhels and Perfection of Scripture; but what I have already faid being, I think, abundantly sufficient, I hall not be farther tedious to you.

G. But pray, Sir, does not Tertullian somewhere depreciate Tradition and Custom, and say it alone, without Scripture, is not a Foundation strong enough to bear Necessity and Essentiality. If he does, please to satisfy my Curiosity so far, as to give me some Information in that Matter, because that will effectually demolish this Pretension of the

Romanists.

P. I can foon gratify you in that. \* Dominus nofta Christus, says he, Veritatem se, non Consuetudinem cognominavit, Our Lord called himself not Custom, but Truth. Nay Custom, though very ancient and early, as it must be in Tertullian's Time, is so far from making any Thing an Effential of Religion, that it is sometimes even heretical. Quodeungu adversus Veritatem sapit, boc erit bæresis, etiam venu Consuetudo. "It is Truth alone which is really " ancient, and the most ancient Custom is good " for nothing, if it is not agreeable to it." Exum igitur, Veritas, exurge, et quasi de Patientia erump, nullam volo Consuetudinem defendas: ipsa Scriptura tuas interpretare, quas Consuetudo non novit. It is clear, therefore, when any Custom arises in the Church, the Scripture is the Rule it is to be tried by, and it is condemned or approved, as it is contrary, or not contrary, to that. So that all Truths of Importance, according to Tertullian, are revealed in Scripture, and this is the Instrument which Truth makes use of, either to root out an heretical, of fettle a Catholick Custom. If so, then what is tried must be distinct from the Rule it is tried by: and therefore Custom or Tradition being tried by the Rule of Scripture, Scripture must be the only Rule. And to let you fee the Difference he makes between Tradition and Scripture, he tells us in his +Book de Jejuniis, "That we ought to bring a 10 " much more worthy Reason for the Observation

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" of those Things, which are founded upon Tra-"dition, as they want the Authority of Scrip-ture." From whence you may observe, that those Things which are handed down to us by Tradition, have not so high an Authority as the Scripture, and confequently have not Divine Authority: And you know what wants this, can never be of the same Obligation with those Things that have it. And now I think we may take Leave of Ter-

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G. But pray, Sir, what have you to fay to the following Passage in St. Basil, de Spiritu Sancto; Cap. xxvii. " Of the Doctrines and Institutions which " are observed in the Church; some we are taught " in the Scriptures, others we receive by apostoli-" cal Tradition, they being delivered to us in My-" flery: Both which have the fame Force towards "the right Worship of God. And no one contra-" dicts these, who has the least Experience in Eccle-" fiaftical Laws. For if we endeavour to reject " unwritten Customs as Things of no great Mo-" ment, we shall fecretly do a very grievous In-" jury to the Gospel, or rather, shall contract what

" is published in the Church to a bare Name."

P. We doubt not but there were many Practices and Institutions, which the Church received by apostolical Tradition. Some of these are only explanatory of what the Scriptures teach, and therefore have their Foundation in the Scriptures. Others of them had only a Descent by Tradition, and being only ritual and ceremonial Matters, did not appertain unto the Faith, and were in their own Nature indifferent. Now with regard to Things of the latter Sort, what St. Basil says amounts only to this, That they had the fame Tendency with the written Rites and Institutions, they both with united Force ferved the same End, that is, ενσέθεια, the right Worthip of God. This is all, which can in Reason K 2

be meant by aurn ioxus, the same Force, not equally the fame, or the fame in Degree, but the fame in Purpose or Design. And this, as St. Basil says, no Body contradicts. For if we should reject these un. written Traditions, as Things of no Confequence, we thould, by denying the Authority of the Church and the Power with which it was invested, and of which the Apostles made use of, making and appoint. ing Rules for future Practice, besides what is absolutely necessary, dissolve the Church-Society, destroy all Ecclesiastical Government and Union, and fo do a mighty Injury to the Gospel itself; and by entirely laying afide these Outguards, these Rites and Laws, without which no Society can fubfift, we difrobe Christianity, take from her all her decent Ceremonies, and contract the Preaching of the Gospel to a bare Name, divested of all proper Decency and Solemnity. This is the Sum of what St. Bafil can rationally be supposed to mean. For whatever mystical Meaning he may affign of the Ceremonies he fets down in this Chapter, he could never fure believe, that frequent Croffings, praying towards the East, trine Immersion, to pray standing on Sundays, and all the Time from Easter to Pentecost, and the like, are fo unchangeable in their Nature, fo ablolutely necessary as other Rites and Institutions revealed in the Scripture.

G. Many of these unwritten Traditions mentioned by St. Basil, the Papists themselves have laid aside. They must consequently own, this Passage is very impertinently alledged to prove, that we have several Rites from apostolical unwritten Tradition, which are equally necessary with the scriptural Institutions. Nay, all that this Gentleman himself concludes from this Passage is, that it is a full Consutation of those, who pretend that no Ceremonies are to be practised in the publick Worship, or Administration of the Sacraments, but what are clearly marked out in Scripture.

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P. But if he were acquainted with the Doctrine of the Church of England, he could not but know this is no Part of it. She uses many decent Rites and Ceremonies in her publick Worship and Administration of the Sacraments. And therefore this Paffage of St. Bafil is no Confutation at all either of her Principle or Practice. She teaches in her 20th Article, that the Church has Power to decree Rites and Ceremonies, fo that they be not contrary to God's written Word: And she declares in her 34th Article, that whofoever through his private Judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly as one that offendeth against the common Order of the Church. Thus St. Bafil and the Church of England agree mighty well; and unless this Gendeman can prove as confidently as he affirms, that we have robbed Religion of all its outward Ornaments, and stripped it as naked as an Infant newly born, which every one who has feen our Church's Worship can contradict; he must be content to be looked upon as one who will flick at nothing to blacken whom he cannot confute.

G. We acknowledge then with St. Bafil, that there are unwritten apostolical Traditions; we likewise own with him, that they ferve the fame End and Purpose of promoting Piety with those that are written. But we deny they are equally necessary with the scriptural Rites, or that this Passage proves that unwritten Tradition is a Part of the Rule of Faith equally with

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P. And St. Bafil was undoubtedly of the same Opinion. For this is the 26th Rule of his Ethicks: Every Word and Action ought to be confirmed " by the Testimony of the inspired Writings for the "Confirmation of the Faith of the Good, and the " Confusion K 3

" Confusion of the Evil." And in the 80th Rule, Cap. xxii. there are these Words: " What is the " Property of a faithful Man? To be fully perfuaded " of the Truth of what is spoken in the Scripture, " and not dare to reject or add any Thing. For if every Thing that is not of Faith be Sin, as faith " the Apostle, and Faith comes by hearing, and " hearing by the Word of God: Then every Thing " which is without the Holy Scripture, being not of " Faith, is Sin." The Scripture therefore is the fole Rule of Faith and Manners, and nothing can be neceffary to Salvation, but what is to be found in, or proved from them. Hence it follows that mere Rites and Ceremonies are none of the Effentials of Religion, though they ought to be observed when confirmed by ancient Custom, and established by a proper Authority.

G. Well, Sir, but St. Epiphanius tells us, Har. 61. "That we ought to make Use of Tradition. For " all Things cannot be had from Scripture. And

" therefore the Apostles left us some Things in Writ-

" ing, and others by Tradition."

P. We allow there are unwritten apostolical Traditions as to Matters ritual, as to Matters relating to Order and Discipline: And this is all that Epiphanius here means. But we deny, that any Thing necessary to Salvation is delivered by unwritten Tradition only. And we are justified in this by St. Epipbanius himself: For in his Ancorate (p. 6.) in Answer to the Request of his Friends, who defired him to prove to them out of the Divine and Holy Scripture those Things which belonged to their Salvation, viz. The fold Foundation of their Faith concerning the Father, Son and Holy Ghost, and the whole Method of our Salvation by Christ, to wit, the Refurrection and Incarnation; as also concerning the Holy Covenant both old and new; and every Thing else in which perfelt Salvation doth confift: He tells them he willingly

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undertakes it. But unless he could perform it, unless there were every Thing in Scripture in which perfect Salvation doth confift, it would be in vain for him to undertake it. And if he could perform this Task, if he could prove every Thing from the facred Writings, which is necessary to Salvation, then nothing descends by Tradition alone. And therefore the Paffage cited by this Gentleman will not prove Tradition is a Part of the Rule of Faith, or that the Scripture does not contain all Things necessary to Salvation. As to the Custom of praying for the Dead. which St. Epiphanius contends for against Aerius, we both allow it to be lawful and practife it. our Office of Burial we befeech God shortly to accomplish the Number of his Elect, and to basten his Kingdom, that we, with all those that are departed in the true Faith of his Holy Name, may have our perfect Consummation and Bliss both in Body and Soul, in his eternal and everlafting Glory. The Gentleman fays there is no politive Direction for praying for the But if it is implied in Dead in the New Testament. a Petition of the Lord's Prayer, Thy Kingdom come, and may be proved from it, is not that enough? Indeed there is no Direction either express or implicit in Scripture for the *Popillo* praying for the Dead, for praying for the Dead out of Purgatory: And neither Epiphanius, nor others of the ancient Fathers, fay any Thing in Defence of fuch a Practice.

G. We come now to St. Chrysoftom's Testimony for Tradition, which is before recited, when we dis-

coursed upon 2 Thess. ii. 15.

P. I there said that this Passage must only relate to Rituals and Matters of Discipline, and not to Matters of Faith. And this is manifest, if we consider what this Holy Father says in the Homily immediately preceding: " πάνλα σαφη, says he, κ) εὐθέα τὰ ἐν ταῖς θείαις γραφαῖς, πάνλα τὰ ἀναίκαῖα δηλα. " All Things are clear and plain in the Divine Scriptives,

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"tures, all Things necessary are manifest." There are many other Places in St. Chrysostom's Works of the like Nature, which prove that all Things necessary to Salvation are manifest in the Scriptures. But this Passage being in the Homily immediately preceding that which he has cited, and demonstrating that Tradition alone, or over and above the Scriptures, teaches no effential Article of Religion, is the most convincing Evidence to prove that the Passage cited by this Gentleman, though it seem strong for Tradition relates not at all to Articles of Faith.

G. You have now abundantly fatisfied me, that he has made a very weak and infufficient Attempt to prove from Antiquity, that Tradition is Part of the Rule of Faith equally with the Scriptures. But pray, Sir, what makes him plead so earnestly for unwritten Tradition? Do the Fathers of the primitive Church teach the *Popish* additional Articles of Faith as Points necessary to Salvation? For if they do not, how will he be able to prove there is Primitive and

Catholick Tradition for them?

P. The Tradition, Sir, which the Romanists contend for, is that of the present Church of Rome, which they without Proof take for granted is the same with that of the ancient Church, because for sooth their Church is infallible. But this is a very forry Pretext, and contrary to the ancient Method of enquiring into Doctrines of Faith. The primitive Church sirst consulted the Scriptures on these Occasions, and then the unanimous Consent of Antiquity from the Times of the Apostles, and upon these two Grounds she built her Determinations. Vincentius Lirinensis gives us an excellent Account of this Matter \*. "It al"ways was, and is to this Day, the Custom of the Catholicks to prove the true Feith by these two

"Catholicks to prove the true Faith by these two "Ways: First, by the Authority of the Divine

" Canon, then by the Tradition of the Catholick

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" Church: Not that the Canon of Scripture is not " alone sufficient of itself for all Things, but because " many interpreting the Divine Words as they lift "themselves, conceive various Opinions and Er-" rors." The Scripture therefore contains all Things necessary to Salvation; which directly overthrows the contrary Opinion and Decree of the Romish Church. But Catholick Tradition was made Use of to give the true and genuine Sense of the Scripture. In order to clear the Scriptures of false Interpretations, and to find what was anciently delivered as necessary Articles of Religion, they confulted the Writings of their Forefathers in all Times and Countries, and \* what they all openly, frequently and constantly held, wrote and taught, that they made no Question to believe. They proved their Doctrines by the universal, ancient and successive Consent of the Pastors of the Church in their Writings, and thought this the only genuine Way of knowing the true Tradition.

G. We are not then to regard the pretended oral Tradition of the prefent Romish Church; but the written Tradition of the ancient, universal Church, which is to be found in the Writings of the Apostles and primitive Fathers. The Consequence of which is, that those Doctrines which do not appear in the Scripture and in the Books of the Fathers from the Apostles downwards, are no Part of the Primitive Tradition, and have not a constant, uninterrupted

Catholick and Apostolical Descent.

P. Your Observation is very just; for if the Writers of the first Ages are only silent, or say nothing about any Points of Doctrine, that is enough to shew they are new and counterfeit. But if they are not only silent, but also afford the clearest Arguments to the contrary; the Proof is still stronger, that it is impossible such Points can be supported by Catholick Tradition. Now this is the Case with

<sup>\*</sup> Common. i. c. 4.

the Popish Articles, such as the Pope's Supremay, Translubstantiation, Purgatory, and the like. We do not find any Thing about them in the primitive Writers: Nay, there are a great Number of Passages in their Works perfectly irreconcileable with them.

G. If this be the Case, as I make no doubt you are able to prove; in vain do the Romanists pretend to

claim Catholick Tradition.

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P. They pretend indeed a long Possession of their Tridentine Doctrines. But though some of them are several hundred Years old, yet they do not reach up, by many hundred Years, to the Times of the Apostles. Now their Possession is unlawful and unjust, and their Right to these Articles is utterly defeated, unless they can shew them in the original Charter of the Christian Religion interpreted by those who best understood it, by those who lived nearest the Time it was made. Let them shew then that they hold under this Charter, and produce the abovementioned Evidences of their Title, or it must be believed their Possession is later, and their olim possession, only a long Usurpation.

of the Rule of Faith, he fays there are several necessary Duties, or Articles of Christian Faith, allowed for such by Protestants themselves, which cannot be proved from Scripture, and are grounded wholly upon apostolical Traditions. He instances first in the Observance of the Christian Sabbath, or the Lord's-Day, and affirms, there is no Text in

Scripture commanding it to be kept holy.

P. But herein he is greatly mistaken. For though it must be confessed, we have no express written Precept; yet we have what is equivalent; we have sufficient Grounds and Reasons from Scripture to persuade us, that it was by Direction, or Command of the Apostles. And if so, it cannot be doubted but

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but they were directed by the Spirit of God, in what they prescribed of such standing and universal Use; and therefore, that the Observation of it stands upon a Divine Authority. Now it appears from Colof. ii. 16, 17. that the Jewish Sabbath was abolished: But it cannot reasonably be supposed, that the Apoftles designed to abridge God of his Proportion of Time, and allow less for his Worship than the Yews did. It therefore follows, they prescribed one Day in the Week to be kept holy, though a different Day from what was observed under the Mosaical Difpensation. What that Day was appears from feveral Places in the Scripture. Now our Saviour honoured the first Day of the Week with his Refurrection. And after eight Days, that is, on the next first Day of the Week, our Lord appeared again to his Disciples when Thomas was with them: And on the Day of Pentecost, which likewise was the first Day of the Week, the Holy Ghost fell upon the Apostles. Thus the Resurrection, and the Misfion of the Holy Ghost, the two finishing Works of our Redemption happened on the same Day; and that the Concurrence of these two great Events, at the same Time, was purposely so directed, we need not question. In Memory both of the Resurrection, and of the Effusion of the Gifts of the Holy Ghost, upon the first Day of the Week, when the Disciples came together to break Bread, or worship God by the Celebration of the Eucharist, Paul preached unto them. Alts xx. 7. Now here the first Day of the Week is mentioned as the Time when they usually affembled, and therefore must proceed from some Directions. The Business of the Day was administring the Blessed Sacrament, a Business peculiar to Christianity. And this, as an usual Time of meeting, gave St. Paul the Opportunity to preach to them: for he called them not together, but they affembled as of Use and Custom, on a Time known and

and appointed for that Purpose. Now how could this be, unless there had been some Rule or Order given, which was known to all? Besides, in I Cor. xvi. 2. St. Paul commands, that upon the first Day of the Week every one lay by lim in Store, as God balb prospered bim. Now why was this Day set apart by him for this charitable Purpose, but that this was the Day whereon Christians affembled for Divine Worship, and so was the most likely Time to incite them to Liberality, and the fittest Time that could be appointed for that Purpose? For if the Feros were commanded not to appear before the Lord empty, certainly it is more unreasonable for a Christian to do so.

G. Here, Sir, is a direct Command to observe the Lord's-Day with Respect to making Collections for the Poor. It may therefore be fairly gathered, that it was likewise ordered to be observed as a proper Time for the Worship of God, since we need not doubt, but Charity was the constant Attendant

of the primitive Worship.

P. Lastly. Rev. i. 10. St. John says, he was in the Spirit on the Lord's-Day. The Apostle here names it by the stated Name, by which it was then commonly known. This incontestably proves the Generality of its Use, and the Consecration of it to religious Purpofes. It being undoubtedly called the Lord's-Day, because peculiarly set apart to the Memory and Honour of our Lord Jesus Christ. And St. John's faying he was in the Spirit on that Day, fhews, that though in Banishment, he was employed in spiritual Exercises.

G. Now, as in every one of these Texts is plainly to be feen the Observation of the Lord's-Day; fo, in all of them together, we have the whole Bufiness of it. In the first, the solemn Offices of the publick Worship. In the second, those Acts of Compassion, Charity and Goodness, which then e-

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given gume Bapti fpecially are to be exercised towards our Neighbours. And in the third, those private Devotions and Holy Employments, wherein Christians may exercise themselves, when either the publick Wor-

ship is over, or they are denied the Use of it.

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P. All these Things being clear in Scripture; it is therefore strange to affirm, as he does, we are under a Necessity of having Recourse to Tradition only to justify the setting aside Saturday, and subflituting Sunday in its Stead; for St. Paul has declared, that the Jewish Sabbath is abolished, and there is a fufficient Intimation in the Texts I have cited, that the Apostles had appointed the Lord's-Day for the Christian Worship. I grant this is made clearer by apostolical Tradition and by the Practice of the Primitive Church. But it is evident this Gentleman had no Reason to say it is grounded wholly upon apostolical Tradition.

G. I presume, Sir, when he can produce a Practice plainly allowed in Scripture, and embraced by all Christians in all Ages and Places, for any of those Things, which the Romish Church pretends to derive from apostolical Tradition; for Instance, for the worshipping of Images, Invocation of Saints, worshipping the Host, praying for the Souls in Purgatory; you will confent to be his Convert. But this is a Task too heavy for the most learned of that Communion. But let us come to his next Instance. afferts that Infant-Baptism is not authorized by any

one plain Text of Scripture.

P. What does he think of this Text, John iii. 5. Unless a Person be born again of Water and of the Spirit, be cannot enter into the Kingdom of God? This Text was univerfally understood by the Primitive Church to include Infants, and there cannot be a good Reason given why it should not. There are many other Arguments may be drawn from Scripture for Infant-Baptism, which it would be too long to produce here.

I therefore chuse to refer you to Dr. Hammond and Mr. Wall's Books upon the Subject, where you will receive full Satisfaction. But suppose this Custom were only obscurely intimated in the Scripture, he could not justly fay it is wholly grounded upon Tradition. There would still be Ground for it in the Scriptures, rightly interpreted by the Judgment and universal Practice of the primitive Church in all Ages from the very Beginning of Christianity, as may be proved from the Writings of the Fathers. Now this is the Testimony which we defire for the Necessity of any Doctrine or Practice, to wit, Scripture interpreted by Antiquity, Universality and Consent. But that such Doctrines or Practices are made more clear and evident by Catholick Tradition, does not prove they have no Ground in Scripture, it only proves that Tradition affords a great Help to the expounding of Scripture, to which we most heartily subscribe to And when he can shew the same Evidence for his Pseudo-Catholick Customs, we will as heartily subscribe to them too.

G. But, Sir, he pretends, that St. Austin affirms, Infant Baptism relies wholly upon Tradition: For that he says this Custom ought not to be believed were it not an apostolical Tradition. He therefore was convinced there was no scriptural Text for it.

P. But this is not a necessary Consequence. All that can regularly be concluded is, that there is no Text expressly, and in so many Words, commanding the Baptism of Infants, which is true; and not that there are not Texts for it, or no Texts from which, by the help of Catholick and Apostolick Tradition, (which we meet with clearly set down in the Writings of the Fathers) it may be fairly and certainly deduced. We readily grant Catholick Tradition is exceeding useful in fixing the true Sense of Scripture, where there is any room to impose different Meanings upon it. And it is certain we could not so manifestly

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nifeftly prove Infant-Baptism from Scripture, without calling in the Aid of Tradition, in order to find out the genuine Interpretation of it. So that it is confessed, since the Scriptures might have been wrested by fubtile Wits, and perverted by wrangling Seducers, in a Point so remotely intimated, St. Austin had Reason to say, that this Custom was not to believed, if it were not an apostolical Tradition.

G. That is, we should not be able to prove it from Scripture, and therefore ought not to believe it, unless Tradition apostolical cleared up the Texts, upon which our Belief is grounded, and so most evidently made out to us the Obligation of believing it upon the Testimony of Scriptures rightly expounded.

P. This no question is St. Austin's Meaning. For otherwise he would be inconsistent with himself, since he in feveral Places proves Infant-Baptism from Scripture, and thereby shews we are bound to believe it upon that Evidence. St. Austin in his 4th Book of Baptism against the Donatists has these Words: " If " any one asks for a Divine Authority for this, al-" though what the Universal Church holds, neither " has been appointed by Councils, but has been al-" ways retained, is rightly believed to be no other-" wife delivered than by apostolical Authority; yet " we may truly collect of what Significancy Infant-" Baptism is from the Circumcision of the Flesh, " which the former People received, and which be-" fore he received, Abraham was justified. Like as " Cornelius was endowed with the Gift of the Holy "Ghost before he was baptized. Yet the Apoltle " fays concerning Abraham, he received the Sign of "Circumcifion, the Sign of the Righteousness of "Faith; who had already believed in his Heart, " and it was imputed to him for Righteousness. "Why therefore was he commanded thenceforward " to circumcife every Male Infant on the eighth Day, " which could not as yet believe in its Heart, that it " might

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" might be imputed to it for Righteousness, unless because the very Sacrament itself was of very great Force? As therefore in Abraham the Righteousnels " of Faith preceded, and Circumcifion, the Sign " of the Righteousness of Faith, followed: So in " Cornelius the spiritual Sanctification in the Gift of "the Holy Ghost preceded, and the Sacrament of "Regeneration in the washing of Baptism followed, "And as in Isaac, who was circumcifed on the eighth Day after his Birth, the Sign of the Righ. teousness of Faith preceded, and because he imi-"tated his Father's Faith, the Righteousness itself " followed as he grew up, whose Sign went before "when he was an Infant: So in baptized Infants "the Sacrament of Regeneration precedes, and if "they maintain Christian Piety, there will fol-" low also Conversion in the Heart, whose My-" ftery hath preceded in the Body." You fee this is a plain Scripture Argument drawn from circumcifing Infants in the Jewish, to baptifing Infants in the Christian Church. St. Austin likewise argues in many Places against the Pelagians from Infants being tainted with original Sin, the Necessity of their Baptism for its Remission, which is another Deduction from Scripture: I shall only mention one short \* Paffage: " Who comes innocent to Baptism? For "what will be forgiven to an innocent Person!-"Hear you not the Scripture faying, No one is clean " from Sin in thy Sight, not even an Infant who is but " a Day old upon the Earth? From whence is it that " we hasten even with Infants to the Remission of "Sins? Do not you hear another Scripture, I have " been conceived in Iniquity?" This Gentleman therefore had little Reason to say, St. Austin was convinced there was no Scripture for Infant-Baptism, and that he thought there was no Obligation of believing it upon the Testimony of Scripture.

\* Contra Litt. Petiliani, Lib. ii. §. 232.

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P. This, as I observed before, is not (strictly speaking) a Point of Faith. For if it had, those many Bishops and Churches, who held the contrary, were Hereticks. But this is manifestly false, for St. Cyprian, and those on his Side of the Question, were many of them Martyrs, and all of them Confessors, who lived and died in the Bosom of the Church. This is Matter of Fact, which this Gentleman cannot gainsay. This Point therefore being no Article of Faith, but rather a Matter of Discipline, I need proceed no farther in my Answer to it.

G. But, Sir, you will oblige me, if you will inform me whether holding the Validity of heretical Baptism was not believed by St. Austin to be more agreeable to the Scriptures and to our Saviour's Institution of Baptism than the contrary Opinion: Because this Gentleman is pleased to assure us St. Austin owned frankly it could not be decided by

plain Scripture.

P. It is certain there is no direct Precept in Scripture about it: But yet it is as certain St. Austin endeavoured to confute his Adversaries from Scripture, as any one may soon be satisfied, who looks into his Books against the Donatists. He expressy tells us, \* the plenary or catholick Council, which settled this Matter, decreed according to the Authority of the Holy Scriptures, that the Baptism of Christ found also among Hereticks is not to be disapproved of. And says he + again: "Lest I should seem to use only "human Reasonings, I produce out of the Gospel" certain or clear Proofs, by which through God's "Help I demonstrate, how rightly and truly ac-"ceptable it is before God, that the Ecclesiastical "Medicine should cure that in every Heretick or

\* De Bapt. contra Donatistas. Lib. vi. c. xiii. † Lib. i. c. vii.

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## 146 A full Refutation of ENGLAND's

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"Schismatick, in which he was separated by a "Wound, and that which remained whole, being owned should rather be approved, than being "disapproved should be wounded." And in another \* Place he names the tot tantaque sanctarum Scripturarum Testimonia among the Grounds, whereon the Doctrine of the Validity of heretical Baptism is built. Laftly, to name no more Passages of this Kind, he commends St. Cyprian's appealing to Scripture in this Dispute: "That St. Cyprian admonishes " us, fays he, to have recourse to the Fountain, "that is, to apostolical Tradition, and from thence " deduce the Channel or Descent to our Times; it is the best Method, and undoubtedly to be put " in Practice. It is therefore delivered to us, as he " takes Notice, by the Apostles, that there is one "God, and one Christ, and one Hope, and one Faith, and one Church and one Baptism. E.ph. iv. 4. Since " then in the very Times of the Apostles we find "there were some, who had not one Hope, and yet " had one Baptism; from the very Fountain the "Truth is fo derived to us, that it is manifest it " may fo fall out, that fince there is one Church, " as there is one Hope, and one Baptism, they may " yet have one Baptism, who have not one Church: " as also in those Times it might happen, that they " might have one Baptism, who had not one Hope." Here now is both St. Cyprian and Austin's Opinion, that we ought to have recourse to the Scriptures in Debates about Matters of Religion. And St. Aufin argues from this very Place of Scripture, Eph. iv. 4. That wicked Men, and confequently Hereticks and Schismaticks, who have not one Hope, may yet have true Christian Baptism. It would take up too much Room to produce all the scripture Arguments St. Austin makes use of to confirm this Point. It any one will look into his Books de Baptismo he will

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perceive him taking much Pains to answer all St. Cyprian and his Collegues Arguments from the Scripture, and proving at large, that the Scriptures are

for his Opinion, and against St. Cyprian's.

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G. Since this is the Case, it is very unaccountable this Gentleman should fay, that a Person so deeply read in the facred Writings, as St. Austin was, who studied them Day and Night, in order to employ them against the Enemies of Truth, was ignorant of these scriptural Arguments. One would really be apt to suspect, he had either never read, or had not duly considered what this great Doctor of the Church had wrote upon this Occasion. But, Sir, he quotes a Passage from St. Austin to prove that this Point cannot be decided by Scripture: "The " Apostles, says St. Austin, gave no Precept about "it; but the Custom which was objected to St. "Cyprian, must be believed to have taken its Rife " from their Tradition; as there are many Things " which the Universal Church holds, and are there-" fore rightly believed to have been commanded

" by the Apostles, although they be not found in

" Scripture. De Bapt. L. v. C. xxiii."

P. If these many Things were only Rituals, this does not touch the Point in Question. If they were material Points of Religion, they have all then fome folid Ground in Scripture, and may be proved from thence, although there is no direct written Precept for them, and although they are not found expresly in Scripture. And this was the Case of this Custom, as St. Austin has fully shewn. And this Vincentius Lirinensis confirms: For he says Agrippinus delivered his Judgment for Rebaptization contra divinum Canonem, against the Canon of Scripture; and that St. Cyprian's Cause was maintained by feeming Authorities from Scripture, but Scripture plane novo et malo more intellecta, understood plainly The Divine Canon after a new and ill Fashion.

therefore of Scripture rightly understood was clearly for the Validity of heretical Baptism. Will he there. fore be so bold as any longer to affirm, that this Point

cannot be decided by plain Scripture?

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G. You have now, Sir, fully answered all his Arguments, whereby he makes a shew of proving that Scripture is not a fufficient and compleat Rule of Faith. But before he closes this Section, he pretends to have espied a remarkable Incoherency in our 6th Article, and he proves it from the following Clause: By Holy Scripture we understand those canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church. Now here, favs he, the Article refers us to the Judgment of the Church, and not to Scriptures themselves to learn what Books are canonical. And what is this but making Tradition the only Rule of diffinguishing betwixt inspired and uninspired Writings? That is, the only Rule of a very important Article of Christian Faith.

P. This Objection I have prevented in some Meafure before. And I now answer, that there is a wide Difference between the Tradition or Testimony concerning a Book or Writing, which is a lafting or perpetual Monument to all future Ages, and a Teffimony concerning any Matter of Doctrine which is not delivered in Writing, which cannot possibly be fo certain as if it were written, and may much more easily be counterfeited. For if Things could be as fafely transmitted to Posterity by oral Tradition as by Books, what Occasion were there for Writing at all? In the one Case there is the Testimony concerning the Books, and the Books themselves, which are an Evidence to all the World, that the Testimony is true: In the other Case there is a Testimony concerning unwritten Points of Doctrine, but there being fo many false Doctrines that pretend to that Evidence, fuch Points cannot fo furely be depended upon, as

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Books which are less liable to be forged, and are therefore in their own Nature more authentick. shew farther the great Difference between the Tradition of a Book, and the Tradition of Doctrines delivered merely by Word of Mouth, and the greater Certainty of the one than of the other, let me obferve, that a Book may be transcribed with great Exactness, and it is not liable to much Corruption, when many and frequent Copies are taken of it in all Parts of the World, and when it is translated, as the Bible has been, into fuch Variety of Languages, for that by comparing Copies and Versions it is easy to discern the true Readings from the false: Whereas a Doctrine not written in a Book, may be eafily miftaken in the telling by Reason of the Variety of Expressions, which the Speakers make Use of. So that granting we have only oral Tradition for the Authentickness of the Books of Scripture, yet this is much more certainly to be depended upon than the oral Tradition of any unwritten Verities, or merely oral Traditions. But befides all this, we do not rely merely upon oral Tradition for these sacred Books. For the Apostles and apostolical Men delivered them not only by Word of Mouth, but in their own Handwriting, which remained in the Church for fome Time, as appears from the express Testimony of Tertullian (de Præscript. Hæretic, c. 36.) Percurre Ecclehas Apostolicas, apud quas ipse authentice litere eorum recitantur. And ever fince the Apostles Times we have the written Testimony of the Fathers and Writers in all Ages and Churches, who affure us of the Genuineness of all these Books. Here then we have both oral and written Testimony descending from the Apostles themselves to the present Times, that these Books are genuine. Now when he can shew the same Testimony for any of the Romish Doctrines, we will undoubtedly believe them as firmly as we do this important Article. In the mean Time let me tell him, L 3

this is the Testimony or Judgment of the Church. which our Article refers to, the written Testimony and Judgment of the inspired Writers themselves and of the Church-Writers ever fince. Where is then the Incoherency in this Article? Does this Article refer us only to the oral Tradition of the Church? No fuch Thing; it refers us also to the written Testimony of the Church, and to the Books themselves of the inspired Writers, not indeed as declaring that themselves are canonical, but as they were the very Hand-writing of the Apostles, and so, as all Writings of other Men are, their written Testimonies, that they were authentick. Suppose a King gives a Charter to a Corporation, and fets his Hand to it. Now though this Charter cannot in express Words bear Testimony to its own Genuineness, yet most certainly here is the King's written Evidence that it is fo, and in that Sense, as the King's Hand is to it, it may be justly faid to contain the Evidence of its own Authentickness. We have here then the same written apostolical Testimony for the Books of Scripture, as for all other Points of our Religion. And fince the Authority of these Books was never doubted of in the Church, meaning the Apostles themselves and the whole Body of Christians in all Ages ever since; I cannot conceive where the Incoherency can be. For the Books as much contain the written Testimony of the Apostles for their not being spurious, as they contained all other Things necessary to Salvation.

G. All, I think, that can possibly be objected is, that we have only Copies of these apostolical Wnt-

ings, and not the very Writings themselves.

P. But to this the Answer is obvious, that if what we have are in the main Copies faithfully transmitted to us, and not vitiated in any Thing material, it is the very fame Thing as if we had the very Originals. And if he thinks our Copies are not faithful, let him prove, if he can, that they are materially corrupted.

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But if it is impossible for him to prove this, then it. follows, that fince the Holy Penmen originally wrote these Books, they still teach us in these faithful Copies both all other Things necessary to Salvation, and also that these Books are authentick and canonical, or otherwise our Copies could not be faithful. could they be faithful, unless they faithfully reprefented the Originals to us? And if they do this, then they clearly testify, that the Apostles at first wrote those Originals, and attested their Genuineness

by their Hand-writing.

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G. In our present Copies therefore we have an evident Proof of the Apostolical written Testimony for the Authentickness of the Books of Scripture: We have also the written Testimony of the succeeding Church for the fame Purpose. We have therefore the written Testimony both of the Apostolical and fucceeding Church for this necessary Article, and not oral Tradition only. When therefore our Church refers to the Judgment or rather Testimony of the Church for the Belief of this Point, she does not refer us to the Church of the present Age, or of the Romish Communion only, or barely to the oral Tradition of the Universal Church, but to the written Testimony also of the Universal Church in all Times and Places, and most especially no doubt to the written Testimony of the Apostles themselves. in this View she is perfectly consistent. For if she Means by the Church the Apostles as well as the succeeding Church, then her referring to the Testimony of the Church is referring to the Testimony of the Apostles as well as to that of the rest of the Church. And if the Testimony of the Apostles for the Authentickness of the Books of Scripture was a written Testimony, then consequently there is as much a written Testimony for this, as for all the other Articles of Faith. It is therefore as proper to fay, that the Scriptures, as written by their Hands, contain in L 4

them this Truth that they themselves are genuine, a that by their Words and Meaning they contain the reft. Supposing therefore the Books of Scripture to contain this Truth, it is no Inconfiftency, first to fav the Scriptures contain all Things necessary to Salva. tion, and then to refer us to the Testimony of the Church for the Authentickness of the Scriptures; because the Testimony of the Church includes the written Testimony of the Apostles, and consequently the Scriptures themselves which is their written Tellimony. If the Testimony of the Church did not include the written Testimony of the Apostles, but were meant only of the Testimony of any succeeding Church, then he might have fome Plea for charging our Article with Incoherence. For then the Belief of the Canonicalness of the Scriptures might fairly be faid to depend upon the bare Testimony of the succeeding Church, and not at all upon that of the Apo-But as it includes both according to the true Sense of the Article, these two Things are very reconcileable, that the Scriptures contain the Evidence of their own Authentickness, and, that we hold the Books of Scripture to be authentick upon the written Testimony of the Church, that is, upon the written Testimony of the Apostles, which is the Scriptures confidered merely as a Writing, as also upon that of the fucceeding Church. Nay fo far are they from being irreconcileable, that the one is a Confequence of the other. For if we hold the Books of Scripture to be genuine upon the Account of the written Teltimony of the Apostles, or which is all one, upon Account of the Scriptures having been their Handwriting; then it follows unavoidably, that the Scriptures as having been certainly known to be their Hand-writing, vouch for themselves that they are

P. You have hit my Meaning right enough. But his pretended Incoherence may be disproved another Way,

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Way, and perhaps more agreeably to the true Meaning of the Article. For by the Holy Scriptures containing all Things necessary to Salvation, the Article does not mean fuch Things as the Belief of the Canon of Scripture, which is not one of those necessary Things without which no one can be faved, because if it were, then those could not be faved, who lived before the Scriptures were wrote; and this Gentleman himself owns, that all necessary Points of revealed Faith could have been fafely conveyed to us, if the New Testament had never been writ. But the Article means only fuch Truths of Doctrine or Fact which are revealed, because they are absolutely necessary to be believed or practifed: Such are the Articles of the Apostles Creed, and all those Divine Precepts for moral or ritual Obedience which are recorded in the Scriptures. Of these does properly consist the Sum of the Faith once delivered, which is absolutely neceffary to the Salvation of all: But the Canon of Scripture is no Part of this; it is not revealed because necessary to be believed: For if it were, many Christians who are entirely ignorant of it, but yet who know their Duty in all effential Points, are even at this Day in a very dangerous State. The Article then does not comprehend the Authentickness of the Scripture among the Things necessary to Salvation. And confequently there is no Incoherence in referring us to the written and unwritten Testimony of the Apostolical and succeeding Church for the Canon of Scripture, which is no necessary Point in the Sense of the Article, and in referring us to the Scripture as containing all Things, which in the most proper and strict Sense are necessary to be believed and practised by all Christians upon Pain of Damnation.

G. He loves to find Fault with the Church of England Reason or none, and tells us, she is guilty of a gross Mistake in saying, there was never any doubt of the Authority of these Books, and he mentions

# 154 A full Refutation of ENGLAND's

**B** 

fome Books which he affirms were doubted of by eminent Men in the Church.

P. But there never was any Doubt in the Church as a publick Society, though there were some sew private Persons who doubted of them. And this is all the Article means. As to his saying, \* that about the End of the 4th Century the Canon of Scripture was, after the most diligent Examination, settled upon the same Footing as it has been since by the Council of Trent: He should have brought a little Proof for it; for he cannot but know we utterly deny it. And Bishop Cosin in his Scholastical History of the Canon of Scripture has unanswerably demonstrated the contrary.

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#### SECT. VII.

# Of Scriptures and Church Authority.

G. E asks, + how comes it, that the Reformed Churches appear so zealous for the Scriptures, and at the same Time have so little Regard to Church-Au-

thority? Since without that Authority we should not

even be fure of the Scriptures themselves.

P. If he means by Church-Authority, the Authority of the Universal Church in all Ages, which originally includes that of the Apostles themselves; let me assure him, we pay as great a Deference to that, as he or all the Romish Communion can do. Nay, we pay a much greater Deference than they do. For they in their late Decrees at Trent make no Scruple to determine such Things for Articles of Faith, which the Apostolical and Primitive Church never dreamed

+ Ibid.

\* P. 49.

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of. But we adhere closely to the written Testimony or Tradition of the Apostles and Primitive Church. What they held, we firmly and religiously maintain, and nothing else; and are heartily concerned at the false Steps the Romish Church has made by introducing new Doctrines and Tenets absolutely unheard of in the first Times of Christianity. But if he Means by Church-Authority, the Authority of the present Romish Church, let me then tell him, we are not obliged to Value that any farther, than that Church agrees with the Universal Church in all Ages, and in particular with the Primitive and Apostolical; nay, we are on the contrary obliged to refuse and reject her Authority in those Things wherein she differs And this it is which makes us fo zeafrom them. lous for the Scriptures, the Doctrine of which the Romifo Church has interpolated and contradicted; and upon this Account we have indeed no Regard, at present, to the Authority of that Church.

G. As I apprehend, Sir, we ought to pay no Regard to the Authority of any prefent Church, but for far as that Church is conformable to the ancient. But when we are convinced that the prefent Church is in all Things fo conformable, then it is our Duty to be

obedient to it.

P. Your Observation is perfectly just. For this Reason we profess to pay a due Obedience to the Church of England, of which we have the Happiness to be Members, because she teaches and enjoins nothing but what is Primitive and Apostolical. And whenever the Church of Rome will return to her first Faith, I make no doubt but ours will gladly unite with her, and even give her the right Hand of Fellowship.

G. But, Sir, is it not strange he should affirm, we should not be sure of the Scriptures without the Authority of the Church, that is, as he must necessarily be understood, without the Authority of the

present Romish Church?

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P. No doubt it is a very strange, and a very un. reasonable Assertion. For it is notorious, we receive not the Scriptures upon the Authority or Testimony of the prefent Universal Church alone, much less upon the Authority of the Romish, which is only a corrupt Part of it. But we receive it originally from the highest Church-Authority that can be, even the Authority of the Apostles, which has been carefully handed down to us, and attested by the whole Body of Christians, only that a small Number of Prelates. in all about fifty, almost all of them Italians and Courtiers, feveral of them merely titular Bishops and Pensioners of the Court of Rome, scarce any of them of any Account for Learning, being affembled, forfooth, in an Oecumenical Council, thought fit in their great Wisdom to add some apocryphal, or ecclefiaftical Books to the old Canon, which the Apoftles delivered to the Church, and which therefore the Church was obliged to transmit to Posterity without any Addition or Diminution; unless it can be faid, that any Church has Authority to make that Scripture, which Christ and his Apostles did not, which is fuch an extravagant Authority as no Church ought to arrogate, and which the Church of England never aspired to. For as before the Reformation she only held those Books for canonical which the ancient Church did, fo she has ever fince continued to do the fame, except perhaps only in the inaufpicious Reign of Queen Mary. The Romish Canon never had a thorough Settlement in this Church. And I hope all her obedient Sons will think it their Duty rather to stick to her Canon, than that of the illiterate and pitiful Conventicle of Trent.

P. You may well call them fo, fince very few of them knew any Thing of Theology, and these few, if they had been never so learned, could not lawfully represent the whole Church. Yet this, Sir, is the Church-Authority which the Gentleman would deify,

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Ind make superior to that of Christ and his Apostles. This is the Authority without which we should not be sure of the Scriptures themselves. In Truth, Sir, the Authority of the Church of England represented by her learned Convocation, which framed and established her Articles, this of the scriptural Canon mong the rest, is much more valuable upon all Accounts whatsoever, whether we regard their Numbers, or their Learning and Capacities, and most specially if we consider, that they established no other Books to be canonical, but such as the Apostles ither wrote or testified to be true Books of Scripture, and as the whole Church all along have witnessed to have been delivered over to her by the Apostles.

P. If you have not seen Bishop Cosin's Scholastical History of the Canon of Scripture, I would advise you to get it and peruse it carefully. In it you will find it proved to a Demonstration, that the Conciliabilium Tridentinum, the little petty Chapter of Trent have in this Article contradicted the whole Catholick Church that was before them, even the Church of Rome itself to that very Time. Now is it at all sit, that we must give more Credit to so late, so sorry an Assembly than to the unanimous Consent of the Universal Church in all Times preceding? Herein they must pardon us; the Authority of the Universal Church, including the Apostolical, we shall always reverence, while we justly reject any upstart Authority, which sets itself up in Opposition to it.

G. I find, Sir, they rely more upon the pretended Infallibility of their Church, and the Decrees of their Councils, than upon Apostolical Authority: And though they pretend the Scripture is at least Part of their Rule, yet in Effect it is no Part of it at all. For they are not guided by the Scriptures, but by their Church, which may put what Sense it pleases upon the Scriptures, and vend it for the Doctrine of the Scriptures. But no Church in the World can have

any fuch Power. It has Authority to decree fuch Matters either of Doctrine or Ceremony, as are not repugnant to the Word of God, and to require Obe dience to its Decrees upon that Foot. But it has not Authority to declare any Thing as an Article of Faith, and then fay it must be agreeable to Scripture, whether it really is or not, merely because it pretends it cannot err. This is manifestly ruling the Scriptures, and not being ruled by them.

P. I am glad to find you are fo much improved in your Notions of the Things in Debate between the two Churches. But pray how does the Gentleman

go on?

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G. Why, truly he falls a Scolding, fays \* we are engaged in an unreasonable Cause, and approve or reject Things just as suits our Humour or Interest, and the like. He has indeed no Reason to talk at this extravagant Rate. But however since he will do so, it is our Duty to bear it with Christian Patience. He pretends we have not a true Zeal for Scripture, because we reject the Doctrines of Infallibility and oral Tradition, though established by such strong and clear scriptural Texts. But in our Discourse upon these two Points I think it manifestly appears they have no scriptural Foundation. He next gives us another Specimen of our Zeal for Scripture in our opposing Church-Authority.

P. But he is greatly mistaken in saying we oppose Church-Authority. For we allow all the Authority to the Church which it can of Right demand; but where it stretches its Power, and goes beyond its due Bounds, in those Cases we chuse to obey God rather than Man. We have a true and direct Succession of Bishops and Church-Governors from the Apostles, in whom we affirm the Authority of the Church resides. We say they have Power of administring Sacraments, exercising Discipline, preaching the Word of God,

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but as one of our Church's Canons informs us, so as that they never teach any Thing which they would have religiously observed and believed by the People, but what is agreeable to the Doctrine of the Old and New Testament, and which the Catholick Fathers and ancient Bishops have collected from that very Doctrine. This is the Sum of what our Church teaches concerning Church-Authority, and all that can be gathered from the Scriptures concerning it. In short we allow the Church a competent, but we deny it to have an infallible Authority.

G. But will you please, Sir, to attend a while to his Testimonies from Scripture for the Church's absolute and infallible Authority, viz. for that of the Romish Church: For with him the Catholick and the Romish Church are convertible Terms. But that this is false, I perceive it is very necessary frequently to

put him in Mind.

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First, says he, \* it is plain from Scripture, that the Church has her Establishment from Christ himself. Upon this Rock I will build my Church, says Christ. He therefore was the Builder or Founder of it; which alone gives her an Authority superior to

all Societies upon Earth.

P. It is true Christ founded his Church upon a Rock, therefore it shall last for ever. But I do not apprehend how Christ's being its Founder gives it an Authority superior to all other Societies. For if temporal Government and Marriage be founded by God as well as the Church, then so far they are all equal, as all equally sounded upon Divine Authority. However so far I readily grant, that Christ's being the Builder of it, gives the Church a very high Authority. But what then? Will it from thence follow that he bestowed upon it an intallible Authority? He might as well argue, that because the temporal Power is ordained by God, therefore the temporal legislative

\* P: 50.

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Power is infallible. Whatever is the Meaning of the Word Rock, for that is not here the Matter in Debate, it does not follow, that because Christ built his Church upon it, therefore the Church cannot superstruct Hay and Stubble upon it, as well as Gold and Silver. And all that can be proved from hence, is, that the Church cannot totally fail, not that it cannot err in any Thing.

G. But he goes on: \* She has her Commission of teaching immediately from the same Divine Person.

P. She, meaning the present Church, has it from him, but not immediately, but mediately, by the Means of the Apostles and their Successors; the Apostles alone had this Commission immediately from Christ. These little Inaccuracies the Gentleman has fallen into, signify little indeed to the Merits of the Cause, but yet they serve to shew his Notions are not so clear and distinct as his Admirers may imagine.

G. No Body disputes his next Observation, that the Preamble, All Power in Heaven and in Earth is given unto me, gives the greatest Weight and Authority possible to the Commission delivered in the sollowing Words, Go ye therefore and teach all Nations.

P. True, but it does not follow, that those, who are invested with this Commission, shall be infallible. By this Commission the Apostles and their Successor in all Ages are authorized to make Disciples of all Nations to baptize them, and to teach them to observe all Things whatsoever he has commanded, and our Saviour promises to assist them and confirm all they do in Performance of their Duty to the End of the World. But here is no Promise, that they shall always act agreeably to this Commission. If there were, all the Apostles Successors in all Ages must be infallible, which the Gentleman must acknowledge is not true. The Promise is plainly no more than this, that our Blessed Saviour will for ever ratify all they do

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in Pursuance of their Divine Commission, and will always assist them doing their Duty. But will it from hence follow, that the Apostles Successors cannot transgress their Duty, and teach other Things to be observed than what our Saviour has commanded?

G. Therefore though the Authority of Church Governors in determining Matters relating to the Christian Doctrine be confessedly the greatest upon Earth, as this Gentleman truly affirms, so long as they keep to their Commission; yet when they go beyond the Bounds of it, as the Romiss Church Governors have done, in such Things their Authority is null and invalid and not to be regarded, because as to them they have no Authority from Christ.

P. What you fay is perfectly right. And hence it follows, that though our Saviour has promifed to abide, that is, continue teaching with the Governors of the Church even unto the End of the World; yet he has not promifed, that they shall not teach any Thing else but what he has commanded them, or that with Regard to those Things he abides with, or

affifts, or countenances them at all.

G. Well, but has not our Saviour pronounced this terrible Sentence against any Man that refuses to submit to the Decisions of the Governors of the Church, to wit, that he shall be reputed as a Heathen and a Publican, Mat. xviii. 17. that is, as one in a damnable State?

P. Yes: But what Decisions are these? They are such as are made in Matters of Trespass or personal Injuries done by one Brother, one Christian to another. In this Passage of Scripture Decisions concerning Matters of Doctrine are not mentioned. So that this Text is not pertinently alledged. But let us suppose, that paritate rationis, by Analogy of Reason Decisions concerning Doctrines may be understood; it still will not hold that such Decisions are infallible, and that we are obliged to submit to them right or

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wrong. If this Text proves any Thing it proves the direct contrary; for as in Matters of Trespass and Discipline the Decision may be wrong, and a Man may be unjustly excommunicated, and then in the Sight of God fuch a Person is not an Heathen and Publican: In like Manner in Matters of Doctrine the Decision may be wrong too, and a Man may justly refuse to submit to it, notwithstanding Church Go. vernors proceed to Excommunication against him. And this we truly fay is our Cafe. The Romin Church Governors have taken upon them to decide Points of Doctrine contrary to Scripture and Antiquity, and have unjustly separated us from their Communion upon that Account. But our Church's notwithstanding a lawful Member of the Catholick and a more found Member than the Romish, which by thus unjustly excommunicating the Church of England has added the Crime of Schism to that of holding and teaching false Doctrine. Was St. C. prian and his Collegues both in the African and Eastern Churches heathen Men and Publicans, because they did not submit to the Decisions of the Bishop of Rome and those Bishops who adhered to his Opinion, and were excommunicated by the Roman Prelate! No certainly. And if they were not in a Matter of Intricacy, and for which there were very probable Arguments on both Sides; much less are we Heathens and Publicans, who can demonstrate that the Romish Teachers have decided erroneously in Points that have no Countenance from Scripture or Antiquity, but are directly contrary to them. This Text therefore is evidently against them, and the more io, when it is confidered, that the Romanists likewise refuse to submit to the Decisions of Church Governors, to the Governors of the Church of England, who have as much Authority from Christ to decide in such Matters as the Governors of the Romish Church. And if they have decided right according to Scripture interpreted res the

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interpreted by the Primitive Church, then let the Romish Church look to it, and free themselves, if they can, from the Condemnation in this Text. Not that the Church of England brings them under this Condemnation: For the imitating the Humility and pacifick Example of St. Cyprian never excommunicated the Churches of Italy, France, Spain, or others in that Communion, but leaves them to the Judgment of Christ, and is always willing to embrace them as Sifter-Churches, whenever they will admit her to Communion, and make their Terms fuch as the can lawfully join in. But if this Gentleman fay true, that those who refuse to submit to the right Decisions of Church Governors, are to be reputed no better than Heathens and Publicans, they alone bring themselves under this Judgment, unless they can prove our Church Governors have made a false Decifion; which is a Thing he must not think to take for granted in this Debate.

G. But our Blessed Saviour, he says, \* appears to be so jealous of the Authority of his suture Church in the Persons of his Ministers, that he seems to make no Difference between their Authority and his own. As my Father sent me, so send Iyou, John xx. 21. And again, He that bears you, bears me, and he that despises

you, despises me, Luke x. 16.

P. This is all very true, but nothing to the Purpose of proving, that whoever have this Authority must necessarily be infallible. No Body doubts but Christ gave his Ministers the same Commission, which his Father gave him. The Commission is one and the same, but the Difference lies in the Persons who execute it. Our Saviour and his Apostles were infallible, because they were divinely inspired; but it does not follow, that because they were inspired by God, that therefore Christ's suture Ministers are so too. It is evident therefore this

\* P. 51. M 2 Commission does not make Men infallible, but Divine Inspiration; and consequently all the Apostles Successors, notwithstanding their Commission, may err, unless they stick close by the Rule, which those who were inspired have lest them. For if they cannot err, then this Commission makes them infallible, and then both the Clergy of the Greek and English Church, who have this Commission as well as those of the Romish, are all infallible. Which this Gentleman will not be very ready to allow. It will also sollow, that every Romish Priest, who has this Commission, is infallible too. And who then

would not be of fuch a Church?

G. I am really aftonished at such Arguments, but if there are no better to be had, they must make Use of them. All that can be gathered from these Texts is this, that Christ gave his Ministers a Commission to act in his Name, and when they perform their Duty, and do according to that Commission, they are to be heard and reverenced; but when they do any Thing not warranted by that Commission, we are not to hear them or regard them in that Case, but we are to obey Christ and not them. It is the fame Cafe, as when a King authorizes an inferior magistrate to perform such and such Acts, as are comprehended in the Commission which he grants him. If the Magistrate keeps within the Limits of his Commission, the Subjects are to pay a due Obedience; if not, they are to obey the King, the fupreme Magistrate's Laws, and not the illegal Commands of the inferior Magistrate. His next Argument is much to the same Purpose as the former. St. Paul, fays he, \* takes all Occasions to establish the Church's Authority in the Persons of her Ministers. When he was upon his Voyage to Ferusalem, he spoke thus to the Clergy of Ephelm. Take Heed therefore to yourselves and to all the Flock,

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feed or govern the Church of God, which he has purchased with his Blood, Acts xx. 28. Now feeding and being fed, governing and being governed, have a reciprocal Relation. And the same Divine Authority, which gives the Power of governing to the Pastors of the Church requires Obedience of their Flock.

P. No Body denies this; and if the Romish Clergy would have been content to feed the Flock with wholefom Doctrine, they would no Doubt have found a ready Obedience. We never refused to obey any of Christ's Ministers in Things that were lawful; but fince unlawful Terms of Communion were peremptorily required of us, and we were excommunicated for Non-Compliance; Disobedience is not to be charged to our Account. true Sons of our Church were always remarkable for giving a due Submission to their lawful Bishops and Pastors, rightly executing their Commission according to the Mind and Will of Christ. Such lawful Bishops and Pastors we have, who do their best Endeavour to take Heed both to themselves and to the Flock; to themselves, that they do not run into Errors and false Doctrines; to the Flock, that they be fed with fuch wholefom Food as Christ and his Apostles have provided, and be governed by fuch falutary Orders and Directions, as will keep them from being poisoned by those Pastors, who neither look carefully either to themselves or to the Flock of Christ.

G. And it is remarkable, that the Apostle bids them take Heed or look to themselves. Now what was this for, if they were infallible? Look to yourselves first, says he, take Care that yourselves broach no false Opinions, and so shall ye be better able to discharge your Duty to your Flocks. Methinks this Text is directly against this Gentleman's Hypothesis.

P. The

P. The Thing is manifest enough. He recommends them afterwards (Ver. 32.) to God, and to the Word of his Grace, or to the Doctrine of the Gospel, which is able to build them up. That is I recommend you to the Evangelical Truth, to which if you adhere, it will be able to instruct and perfect you. This shews the Apostle thought the were in a fallible State, and might not adhere to the Evangelical Doctrine and be built up by it. The Consequence is, that the having a Commission to be Christ's Ministers does not free Men from Error. They are his Ministers, and have his Commission, and fo far as they execute their Office in Conforming thereto, they ought to be reverently esteemed; but if they fall into dangerous Mistakes, and give what is destructive to the Soul's Health, along with the Evangelical Food, the Flock are furely not obliged to take it, but to feek out some honester Pastors who will be more careful over them. St. Cyprian's Advice in fuch a Case is excellent: "What if in the "Sea, a Haven, the Peers being broken down, be come unsafe and dangerous for Shipping? Do not " the Sailors direct their Ships to other neighbouring Ports, where the Access is safe and the Entrance " not hazardous, and the Mooring fecure? Or it " in the Way an Inn begin to be poffeffed by "Robbers, fo that whoever goes in is feized by " those who lie in wait there; do not Travellers, " hearing of fuch a true Report, feek out fafer last " in their Journey, where there are faithful Chambers, and secure Receptacles for Travellers?" This is St. Cyprian's Counfel, and I leave both the Romanists and others to make the best Use of it, remembring, that though the Romish Pastors are lawfully ordained, and have Christ's Commission to do such Things (but no other) as he has appointed; yet with Respect to their teaching false Doctrines, and commanding dangerous and wicked Practices, they at

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G. He proceeds in the same Sort of Talk, and ells us very wide of the Purpose, that St. Paul, in he Epistle to the Hebrews, instructs them in the important Lesson of Submission to their spiritual Guides, hey them, says he, that have the Rule over you, and homit yourselves, Chap. xiii. 17. and speaking of the me Guides, he commands the Hebrews to follow

heir Faith. Chap. vii.

P. And pray, who doubts, but Christians are to bserve this Apostolical Rule of obeying all faithful aftors, fuch as the Hebrews had to rule over them. We press Obedience and Submission to such Pastors. s much as in us lies, and wish that all Christians ould be careful to discharge this important Duty. nd we fay the Church of England has such faithful afters, and that therefore all who live within their urisdiction, the Romanists, as well as others, ought to ibmit to them. But does it follow, that because e are to obey all faithful spiritual Guides, therefore o spiritual Guides can be unfaithful or obnoxious to rror? This must be the Consequence, or else it canot be gathered from hence, that we are to obey nem; because the Obedience here commanded is nly upon Supposition, that they discharge their Office well. Now if it be only upon this Supposition, hen either all spiritual Guides are necessarily faithful r infallible, which he knows himself to be false; or le we are not obliged to obey them unless they be lithful, which may give the Gentleman this Instrucon, that the Texts here quoted do not bind us to n absolute Submission to our spiritual Guides, and they are quoted by him to no Manner of Purpose.

G. Obey them that have the Rule over you, but why? For they watch for your Souls, they have spoken into you the Word of God. When the Romish

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Pastors in all Things watch for the Salvation of Souls, and speak nothing to us but the Word of God; then it is Time enough for them to require of our Clergy to communicate with them, and of our Laity to obey them. But till then we shall continue to obey our own Pastors, who we are fully satisfied execute their Commission according to the full Tenor of it.

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But he proceeds: The fame Apostle, Eph. iv. II. 12, 13, 14. tells us, that Christ besides Apostles and Evangelists, has given to his Church Pastors and Teachers for the perfecting of the Saints, for the Wort of the Ministry, for the edifying of the Body of Chris, 'till we all come in the Unity of Faith, and of the Know ledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ: That we henceforth be no more Children, toffed to and fro, on carried about with every Wind of Dostrine, by the fleight of Men and cunning Craftiness whereby they manage De Here then, fays he, we are first taught, that the Pastors of the Church are appointed by God to be our Guides in Faith, and that he has established this Method for the uniting of all Men in one and the fame Belief.

P. No doubt this was God's Defign, that it should be the Duty of all the Pastors, to bring Christians w Perfection in Faith and Charity, and thereby build w the Church, 'till all Christians who live in all Ago being united in the same Faith, attain to the utmot spiritual Perfection they are capable of both in this Life and in the other. But now though this wa God's Intent of conftituting the Pastors, will it to low, that the Pastors must necessarily answer the Di vine Intent? It was God's Purpose likewise the should be an Ensample to the Flock: But I presunt the Pastors do not always either do their best Ender vour to instruct the People, or shew them the best Examples. Here then is only expressed the Pastor's Duty, and the Reason and End why God appointed them,

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them, but here is no Promise or Assurance that they shall always perform their Duty, or always fully Anfwer the End of their Appointment. The civil Governors are appointed by God for the Good of the People committed to them; but for all that Kings may, and often do, abuse their Power; in like Manner the spiritual Governors are appointed by God to teach the true Faith and nothing elfe, and to unite all Men in it; but it may happen notwithstanding, that they may be in a Conspiracy against the Truth, and endeavour to unite all Men in Error. It can no more be concluded from this Text, that the Pastors shall certainly and infallibly do their Duty, than that all Christians shall do theirs: Here it is expressly said, that Christ gave Pastors for the building up of the Church 'till we all come, that is, all Christians come in the Unity of Faith, &c. Now he may as well argue that all Christians shall undoubtedly come to Perfection in the Faith, because it is God's End of appointing the Ministry; as say, that the Pastors shall always answer the End of their Institution, because God appointed them for that End.

G. If this Gentleman's Inference were true, then Men would cease to be endowed with Freedom of Will, and the Pastors could not help doing their Duty, and their Flock could not but all arrive at Perfection. Then both Priests and People would all be infallible, and false Doctrine could not be taught by the one, and imbibed by the other. But Experience, alas! sufficiently instructs us to the contrary. And we have no Grounds from this Place of Scrip-

ture to be perfuaded of any fuch Infallibility.

P. King Alfred tells us in his Preface to St. Gregory's Pastoral, that Learning was come to so low an Ebb in England, that there were very few Priests on this Side the Humber, who could either construe the common Prayers into the English Tongue, or translate any Writing out of Latin into English. Nay, so few

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were they, that he could not remember fo much as one on the South-Side of the Thames when he came to the Crown. Now even these Pastors were ordained for the perfecting of the Saints, for the Work of the Ministry, for the building of the Body of Christ. and that all might meet in the Unity of the Faith. This to be fure was God's Defign in their Ordination. But will this Gentleman fay, that those who were so grossly ignorant themselves, were fit Instructors to build the People up in the Faith? They who could not so much as translate the common Creed into English, could they teach it their Flock? This Instance is enough to convince any reasonable Man, that Pastors, though appointed on Purpose to be Guides in Faith, may not answer God's Design in their Ap-How far God will commiserate such pointment. deplorable Ignorance we must leave to his Judgment. But fure Infallibility can never be believed an undoubted Privilege of fuch Pastors.

G. It is plain therefore nothing more can be argued from this Text, than that if the Pastors perform their Duty faithfully, according to Christ's Appointment, and if the People attend to their wholefom Instructions; the one will do their best to unite all Men in the true Belief, and the other will be fecured from wavering in their Faith, and carried about with every Wind of false Doctrine. But here is no Security either for Priest or People, that they shall unquestionably act as their Christian Duty requires. And if they do not act as becomes their Christian Profession, this Scripture teaches us what must be the unavoidable Consequence, that Heresies and false Doctrines must arise, and the Flock lie at the Mercy of every Wave and Blast of Error. But he says, we are taught in this Text, that the Pastors shall continue in the Church without ceasing, 'till we all come

to the Unity of Faith.

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P. That Pastors shall always continue in the Church, we grant; and that Christ appointed them for the perfecting of the Saints, 'till we all meet in the Unity of Faith, we likewise grant. But that they shall always answer this End in every Respect, we deny; and it cannot be proved from this Text.

G. It only informs us what they ought to do, not what they certainly will do; and therefore the Confequence which he draws from it, is not true, that it belongs to these Guides to fix (he means, infallibly to fix) the wavering Judgments of the People, against all the Uncertainties of Men, and the wicked Arts of Impostors and Seducers. But this is the only just Consequence; that the Pastors are obliged by their Office to do their utmost to fix the wavering Judgments of the People: For this Purpose they have Christ's Commission, which they are bound to execute according to the Will of him who entrusted them with it. But fince we are not fure, whether the Pastors will always perform their Obligations; nay fince we are fure they too frequently do not, we are evidently very far from being certain they will infallibly perform it. So Infallibility is by no Means deducible from this Text. We have now discoursed over all his Proofs from Scripture for the absolute or infallible Authority of the Romish Church.

P. And the Refult is, that they are nothing at all to the Purpose, and if they prove any Thing, prove too much, because the plain Consequence from them

all is, that all the Pastors are infallible.

G. He next inveighs with great Vehemence, not to fay Scurrility, against us, for pretending to make the Scriptures our only Rule, and acting contrary to that very Rule: but his Arguments are manifestly too weak to convict us of fo heinous and icandalous a Crime. And I presume any Man of Sense may eafily determine, that we are not the Persons guilty of dreffing up the Idols of our own Imaginations,

nations, with the specious Glosses of scriptural Texts wrested from the Sense intended by the Holy Ghost. He charges us likewise with a premeditated Design of subverting the whole Frame of Church Government which Christ established. But we of the Church of England, God be praised, are no Way liable to fuch a heavy Accufation: we have the same Church Government which Christ and his Apostles settled to continue to the End of Time; and we have only fet aside that Tyranny which the Western Churches, our own in particular, had too long groaned under: He talks of bringing the Guides of God's Appointment into Contempt. But let me tell him, we highly reverence our own Guides, which are as much Guides of God's Appointment, as the Romish, they being honoured with the same Divine Commission. Neither do we contemn the Romish Clergy, we acknowledge their Divine Commission and respect it. But we cannot help lamenting they should make it a Handle to establish several Points as Articles of Faith, which the Terms of it give them no Authoty to establish.

But he asks why we have so great a Spleen against the Authority of the Catholick Church, and shew so great a Respect for the Scriptures? And he answers, that the Reason in short is, because the Church is somewhat harder to be managed than the Scrip-

tures.

P. But he is widely mistaken in fancying, we have any Spleen against the Authority of the Church truly Catholick. We only are concerned, they should set themselves up for the whole Catholick Church, when they are indeed only a corrupt Part; and should engross and arrogate to themselves all that Authority, which cannot be due to the whole present Catholick Church, much less to the Romish Church only. They take for granted what they can never prove, that the Authority of the present Romish is

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as considerable, and ought to determine our Judgment as strongly, as the Authority of the whole Church in all Ages from the Beginning, including even that of the Apostles. But this is no better than faying the Authority of their Church is the fame with that of the Universal, and therefore it is so; and their Church is infallible, therefore it is fo. But we will not, we cannot, we ought not to believe fo, unless he can bring us fome Proof of it. Let him shew from Scripture and Antiquity, that their Church teaches the fame Doctrines with the Universal Church in all Ages, and then we will allow, that his Church's Authority is as good and as forcible as that of the Catholick; or otherwise he must not blame us, if we diflike and fet afide the Authority of that Church, which indeed is affuming enough to call itself Catholick, but has no Right to that Denomination, in any good Sense of that Word, either as it signifies Univerfal, or as it means found and pure, or holding nothing but Catholick Truths. In short, we pay a great Deference to the Authority of the Catholick Church in the Sense I have explained it, because we have all imaginable Reason to believe, that the Apostles and Writers of the Primitive Church unanimously confent in the fame Doctrine, and we find that what is delivered both in the Apostolical Writings, and those of the ancient Fathers, is the same; and this is the very Reason, why we so little Regard the Authority of the present Romish Church, which we can demonstrate is in direct Opposition to that of the truly Catholick.

G. He pretends we have a Way of managing the Scriptures, that is, I suppose, of wresting them as we please; but we cannot do so by the Words of the Church. But if I take the Matter right, Sir, it is the Romish Church and not we, that manages both the Church and the Scriptures. They falsely pretend to Infallibility, and having once laid this Ground-work,

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which is indeed nothing but a vain Fancy of their own, they take upon them with an Air of Majesty to tell us, "You of the Church of England may "prove as strongly as you please, that the Scrip. tures and the Authority of the Catholick Church in the Apostolical and Primitive Ages are against us; but that cannot be true, for say what you will, and prove what you will, we are infallible, and therefore we have a full Right to manage the Testimonies from Scripture and Antiquity as we please; we will give them what Sense we have a Mind, and they must speak our Sense, however sayour able to your Cause, as to the Letter and grammatical Sense, they may appear to be."

P. This is exactly the Case. They are the Men that manage or wrest the Scriptures, and not we; they first manage the Scriptures to bottom their Infallibility upon; and then they go on managing and perverting, and make the Scriptures speak for them, though directly contrary to their plain Meaning.

G. He tells us, \* every one fees, he can give what Sense he pleases to a Writing, which is obscure in several Points relating to Conscience and Religion. But with his Leave there is nothing necessary to Salvation, or without which no one can be saved, but what this Writing is very clear in. And as to obscure Points, which Men ought to believe, when they are informed of them; they receive great Light by comparing one Place of Scripture with another, and by comparing the Scriptures with other Writings penned near the Apostolical Times. And since this is in Reality the Case, it is not so easy as he imagines for Men to give what Sense they please to the Scriptures without laying themselves open to a Discovery of being in a Design to falsify their true Meaning.

P. Besides those who pretend without Foundation to be infallible Interpreters are the most likely Persons

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to pervert them. For, as he fays, every one must fee, that fuch Pretenders to Infallibility think themselves vested with full Powers to give what Sense they please to a Writing. Unless therefore they can prove their Infallibility, which is indeed nothing but Sham, the Scriptures must confessedly be in dangerous Hands when under their Management. And if they once take upon them to give them a Sense, it is to little Purpose to tell them they are contradicting the common Sense of Mankind, in their Interpretations.

G. But he affirms, that the Scriptures being in fome Things obscure cannot be rightly understood

without an infallible Interpreter.

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P. But why may not the Scriptures be rightly understood as to all Essentials of Religion, in the same Manner as all other Books are? It feems to contradict the Goodness of God, that he should give us a Rule to direct us in the Way to Heaven, and at the same Time make it to hard, that no Body can understand it. But this is an unjust Reflection upon the Scriptures, calculated by defigning Men to pave the Way for an infallible Interpreter. I prefume the Jewish Scriptures needed an infallible Interpreter as well as the Christian, and yet they had none such since the ceasing of Prophecy. I suppose the Gentleman will not say, the Jewish Sanbedrim were the infallible Interpreters of the old Scriptures: For if he does, he will contradict our Saviour, who informs us plainly that they taught for Doctrines the Commandments of Men. Much less therefore have the Apostles Writings need of any fuch Interpreter: Every Thing to a diligent Enquirer is fufficiently clear; and the Romish Church have no Occasion for their unerring Guide, but only to confound Things that are plain, and in order to give some Colour to their new Doctrines, to strain Words to a Sense; which neither the Writers ever thought of, or the Readers for several Ages ever could perceive:

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G. And if the Church of Rome do thus, they do not explain but pervert, they give a new and confequently a false Meaning to Scripture, contradicting the Sense in which the Apostolical and Primitive Church understood it. Now since according to them the Church was always infallible, she must always interpret the Words of Scripture the same Way. Now let this Gentleman shew their Agreement with the Primitive Church in the controverted Articles, and whether they be infallible or not, they will gain their Point. But if they cannot, and their Disagreement is manifest, is it not absurd to claim an Infallibility, and must not every Man of Sense smile at the Pretence?

P. Vincentius Lirinensis wrote his Commonitorium on Purpose to shew the right Method of expounding the Scriptures; and he never once mentions this infallible Interpreter, whom to be fure he would not have omitted, if any fuch had been known in those early Times. He directs us to interpret the facred Books by the unanimous Confent of the ancient Fathers, and not by the Voice of any living Judge. And he gives us an Example of this in the great Council of Ephesus assembled about the Heresy of Nestorius; wherein when it was debated concerning the establishing the Rules of Faith, left perchance profane Novelty should creep in there as it did into the Council of Ariminum, Ne qua illic forsitan profana Novitas in medum perfidiæ Ariminensis obreperet; it seemed to all the Bishops the most Catholick, the most happy, and the best Method to produce the Opinions of the Holy Fathers who lived before their Times, fome of whom had explained the Law of God, and others agreed with those who did explain it.

St. Austin likewise in his Books de Doctrina Christiana is pretty large in informing us how we may come at the true Understanding of the Scriptures; but he does not once hint at the present Romish Way.

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of applying to the Determination of a living infallible Interpreter. And as to the Infallibility of general Councils, he is full against it : " Ipsa Concilia, says \* \* he, que per singulas Regiones vel Provincias fiunt, " plenariorum Conciliorum Auctoritati quæ fiunt ex universo orbe Christiano, sine ullis ambagibus cedere: " Ipsaque plenaria sæpe priora posterioribus emendari." Provincial Synods yield to general, and former geneal ones are often corrected by the latter. It is very clear therefore both from St. Austin and Vincentius Lirinensis, that general Councils may err, and profane Novelty may there creep in, unless they fincerely burfue the right Method of trying Doctrines by Scripure and Antiquity. What Shadow of Proof is there hen for this Romish Point, even suppose that the Romish Church were the Catholick?

G. It is plain enough, Sir, there is no Foundation t all for an infallible Interpreter. And the pretendng to Infallibility has put no Restraint, as he suppoles, upon any unwarrantable Passions, Prejudices and Opinions: On the contrary it has been the Occaion of many false Opinions; has raised the Passions of the Romish Clergy to such an exorbitant Height, hat they think they have an absolute Right to bring he Consciences of Men under a tyrannical Dominion, and to force them to believe and practife whatfoever hey please; and it is the Cause of this deplorable nd mischievous Prejudice, that when the Romisb hurch has determined any Thing though never fo alle, it must be received as Gospel, which makes he Difficulty of distinguishing Truth from Error mong them almost infurmountable. This is the niferable Thraldom they are reduced to.

P. They are not content with having Authority to letermine any Points according to Scripture and Aniquity: But they claim an Authority to fix what sense upon the Scriptures they have a Mind.

<sup>\*</sup> De Bapt. L. ii. c. 3.

G. Very right, Sir; for this Gentleman tells us the Letter of the Scriptures is but a dead Letter, the is, is no better than a Parcel of Letters and Words jumbled together without any Meaning, till the Al. mighty Power of the Church enlivens them, and gives them Sense. If this be the Case, what he says is exactly true, \* that though the Scripture be never fo much put to the Torture it cannot complain. How should it, when it is only a dead Letter? What a wretched fcandalous Account is this of the lively Oracles of God, given us by him on Purpose to at ford us Life and Salvation? This is the Blasphemy of the Quakers; they bestow upon the Scriptures the forry Name of the dead Letter, and much for the Tame Reason with the Papists, because they are the infallible Interpreters of it. And truly if we mul have an infallible Interpreter, the Quaker's Scheme certainly the best. For all Men had better be infall. ble, than only a few; and then there could be m doubting of the Judge's Meaning, and People that could not possibly mistake.

But it feems the Scripture can make no farther Discoveries, nor give us any farther Lights, than the facred Penmen thought fit to communicate to us in

their Writings.

P. Well, but if the Scriptures can make such Discoveries as the Penmen thought sit to communicate to us, then we can be sensible of these Discoveries, and perceive these Lights by reading the Scriptures and then it is not true that the Scriptures are a dead Letter, for a dead Letter can discover nothing, and affords no Light. And if we can indeed discover as far as the sacred Penmen thought sit to communicate, what Necessity is there for an infallible Interpreter to discover what we can discover without him? But here lies the whole Secret. The Scripture must be a dead Letter, that the infallible Interpreter may give it

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ich a Sense as suits best with those Doctrines he hinks proper to impose upon the World. And if as o fome Points even this poor dead Letter cannot be hade to speak for them, then we must expect farther iscoveries and farther Lights some other Way, hough the facred Penmen never intended any fuch latter.

G. And this, Sir, I prefume, is the Employment of he living Judge always in Being. Her Decrees are he only Things that have Life and Spirit in them; hese are facred Things, and are not to be called in Duestion, and if they are, she can exert her Power, nd fland up in Defence of them. If her Words be is a living Interpreter, and can do erself Justice by explaining her own true Meaning.

P. Can she so! What in Words? But pray, why re not the Words of the Church as much a dead etter as the Words of Scripture? And why may hey not as eafily be mifunderstood? If he fays, the thurch may still make new Decrees to explain the ormer: These new ones are but a dead Letter still, nd there will still be Room for Misconstruction by rivate Judgment, and therefore new ones must be ver a making by the living Interpreter in Infinitum. This fufficiently flews the Abfurdity of an infallible nterpreter. It is fetting up the dead Letter of the thurch to explain the dead Letter of the Scriptures, nd it is endeavouring to hinder all Appeal to priate Judgment, which is a Thing absolutely imposble; for People will use their Reason and common ense, to understand the Decrees of the Church, as vell as what is proposed to them by the Scripture. Private Judgment must determine of the Sense of the church's Decrees, otherwise Mankind can never understand them. For the same Reason must it deermine of the Sense of any other Words, and thereore of the Words of Scripture: Which, as St. Autin tells us, very clearly informs us of all Things, N 2

that contain Faith and Manners; \* " In iis, fays he e quæ aperte in Scriptura posita sunt, inveniunturille omnia, quæ continent Fidem Moresque vivendi, Spen " scilicet atque Charitatem." If then private Judg. ment can find all Things necessary to Salvation openly in Scripture, it need not be much concerned to confider the Words of any pretended infallible Judge, And as private Judgment must have the Words of Scripture and the Words of the Church's Decrees both under Consideration: What is the Consequence? Why, she must compare them together, and see whether they agree in the same Doctrine: If they do, then she ought to pay a due Obedience to Church Authority, because the Church's Decree is agreeable to Scripture: If they do not agree, it is easy to discern, which is the most worthy of Regard, whe ther the Church's Decrees or the Scriptures.

G. But now the Fault of the Romish Churchis that she will not allow private Judgment to confider at all the Words of the Scripture. She pretends private Judgment has nothing to do with that, but must only consider so, as to understand the Words of her Decrees. Which is manifestly making he Decrees the Rule of Faith and not the Scriptures.

P. And they have a great deal of Reason to bring private Judgment under this Subjection. I it was fuffered to compare the Scriptures and the Romish Decrees together, it would be of very milchievous Confequence. For it would then appear that the Romanists both contradict the Rule of Faith by their Decrees, and have established many Things which have no Foundation in it, and therefore are false, because not authorized at all by it. And what is this else but to pervert the Gospel of Christ, to teach Things as necessary to Salvation, which the Apostles never delivered, to preach another Gospel, by adding to, and altering, the Terms and Conditins o

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<sup>\*</sup> Lib. ii. de Doctr. Christiana, § ix.

ns of it? But what fays St. Paul to this? He deounces a terrible Anathema against those who do so, hoever they should be, yea though it were an Apole or an Angel from Heaven: Though we or an ngel from Heaven preach any other Gospel unto ou, than that which we have preached unto you, t him be Anathema, an accurfed Thing, Gal. i. 7. G. From hence, Sir, it is fufficiently clear, that e Addition of any Thing to the Christian Religi-, as necessary to be believed and practised in Order Salvation, is a perverting the Doctrine of Chrift, d preaching another Gospel: That no Pretence of fallibility is sufficient to warrant such Addition: hat Christians may judge and discern when such dditions are made: That fince the Declaration of e Gospel and the Confirmation of it, there is no uthority in the Christian Church to impose upon ristians any Thing as of Necessity to Salvation, ich the Gospel (or the Scriptures which contain whole Gospel) has not made so. And lastly, t there is no visible Judge (how infallible soever may pretend to be) to whose Definitions and clarations in Matters of Faith and Practice, necesy to Salvation, we are obliged to fubmit, without amination whether these Things be agreeable to the iptures or not.

P. Most certainly, if we are to examine the Doche of an Apostle or an Angel, which is putting the se as high as possible, we have a Right to bring Doctrine of any Churchmen whatsoever under same Examination; since they cannot be proved be endowed with Infallibility like the Apostles Angels. And let me observe, that whoever kes any Additions to the Gospel, and so perverts preaches another, falls under the Apostolical Anama. St. Paul, you see, is very earnest in this tter, and very peremptory; and therefore I canbut think this Declaration of his to be much

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more considerable, and every Way more worthy of our Regard and Dread, than all the Anathemas of the Council of Trent, which, in direct Affront and Contempt of St. Paul's Anathema, has presumed to add so many Articles to the Christian Religion, upon the counterfeit Warrant of oral Tradition, for which there is no Ground or Warrant from the Scriptur, or from any ancient Creed of the Christian Church And for the Truth of this I appeal to Pope Pius IV: Creed compiled out of the Definitions of the Indentine Synod.

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And thus you fee, the Letter of Scripture is m fo dead as he would have it; it speaks strongly for itself against all the Men of Tradition, and denounce

the feverest Sentence against them.

G. He fays,\* it is obvious to common Sense, who the Leaders of the Reformation hated the Church and appealed from her Authority to the dead Letter

of the Scriptures.

P. This Gentleman will be still monopolizing like the Donatists of old, the Church to their on Party; which makes it ever and anon necessary should put him in Mind, the Romish is not the Church or the Universal Church, but only a Part; and the Church of England is a Part of the Universal well as she, and by Divine Right never owed The Bishops of By Obedience to that of Rome. land and the Romish Bishops are equally Church-so vernors, and the one has as compleat an Authorn as the other to prefide in the Church, and to deta mine Controversies of Faith. How then could in Leaders of the Reformation be faid to hate the Church in which they prefided? It is a Contradiction to a firm it. Neither did they appeal from the Author ty of the Church; not from the Authority of Universal Church, for the Romish Church is not Universal; nor from the Authority of the Roma

\* P. 54.

or the Romish Church had no Authority over them: hey were their Equals, their Collegues and Fellowishops, and unless they had made heretical Definions, they had no Right to cenfure them; all that ney did, was to exercise that Authority which Christ ave them of determining Controversies of Faith, cording to Scripture and Antiquity, and thereby aftructing the People committed to their Charge. t the Reformation then the Church Authority was ifferently employed: The Bishops of our Church efined, according to the Scriptures, the only Rule of aith; the Romish Bishops founded their Decrees upn a false Rule, a pretended oral Tradition, and a le Persuasion they could not err, let them deterine whatever they pleased. Now which Churchovernors used their Authority best, is easy to dermine. And let not the Romanists say, ours only hade Use of the dead Letter of Scripture, as he pererfly and wickedly calls it; for they were Men as minently qualified for understanding it, as the Bishops f any other Church whatever, and that they interreted it right will without any Difficulty appear to of who compare the Doctrine established by them, ith the Papal Definitions published in the Council f Trent: I call them Papal Definitions, because they ere formed first at the Court of Rome, and then nt to the Legates to be declared in the Council: nd this gave Occasion to that too just Reproach at the Holy Ghost came from Rome to Trent in a ortmanteau. For this see Monsieur Ranchin's Reilion of the Council, Lib. i. Cap. ix. His Words te remarkable, because he was of the Romish Comnunion, I shall therefore transcribe them: " I have feen, fays he, the original Letters in the Hands of a learned Catholick, dated the 19th of May, 1563. writ from Trent to Rome by Monsieur Lansac, Ambassador of King Charles to the Council of Trent, to Monsieur de l'Isle, Ambassador of " the N 4

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its Freedom, & qu'il n'y envoye plus le Saina

" Esprit dans une valize."

G. A glorious Occumenical Council indeed, where there was no Freedom of Debate, but all was managed by the Pope and his Creatures, fo that their Decrees were not properly their own, but the Pope's, And this Council he calls the Church, and its Authority the Church's Authority. But any one who considers the Nature of this Council, that it was entirely under the flavish Direction of the Pope, can call its Authority nothing elfe but the Pope's Authority, and must clearly discern that the Bishops were only affembled to make a Shew. No wonder then our Leaders of the Reformation rejected the Authority of this partial Council, and rejected them from being their Judges, by whom, as this Gentleman owns, they were fure to be condemned. No doubt they were fure to be condemned by the Pope and his declared Vassals, and therefore they were not proper Judges in the Case. The Pope was a declared Enemy of our Church-Governors, and had condemned them before-hand, and therefore neither he nor his Penfioners could be equal Judges: And befides no Man can be a Judge in his own Cause. Now the Popis Authority being called in Question by our Reformers, he had no Right to be their Judge, nor any pretended Council wherein he bore Sway, because it is contrary to Reason that a Person should both sit upon the Bench and be a Party at the same Time; for in such a Case one may easily guess on which Side the Sentence will pass; for to use the Gentleman's own Words, what Criminal would fear to appear before 1 Tribunal, where himself fits as Judge and Interpreter of the Law, by which he is to be tried?

P. These were some of the Reasons why our Church rejected the Authority of the Pope and his

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Tributaries; and they were very just ones. Another Reason was, that the Pope had no Authority or Jurisdiction over our Church by Divine Right, but merely by Usurpation. Therefore neither he nor his Council had any Right to be Judges of our Bishops, who being his Equals and Collegues had as good a Right to judge him, as he had to call them before his Tribunal. It is false therefore that our Reformers hated the Church, as Criminals hate the Judge. For the Pope is not the Church, and consequently not the Judge. The Archbishop of Canterbury and his Synod is as much the Church and the Judge in ecclefiaftical Affairs as he and any Council of his: And whether the Romish Church or ours be the Criminal, must be left to the Judgment of God. In the mean Time we must judge the best we can for ourselves, and obey that Church-Authority which we are firmly perfuaded is most rightly and lawfully executed, that Church Authority which is only directed by the Rule which God has given it.

G. But they will fay that the Leaders of our Reformation determining according to Scripture is the fame in Effect as determining according to their own

private Judgment.

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P. And we may as truly fay, that the Leaders of the Romish Faction determining according to their spurious Traditions, and their own Will and Pleasure, which they affirm cannot possibly err, is in Effect determining according to their private Judgment. Now I would desire to know, which private Judgment is most likely to mistake, whether that which determines upon considering and examining the only Rule which God has left to Mankind for their Instruction, or that which determines upon examining a Rule of their own making and setting up against the compleat Divine Rule which the Apostles have left us in their Writings, and upon a wrong and enthusiastical Belief that let them determine what they please they are infallible

There is no Fault at all in every one's makfallible. ing Use of his private Judgment to interpret any Writing, and confequently the Scriptures; all the Fault is in not using the best Methods to inform it. The Church of England interprets it by the unanimous Confent of Antiquity. The Romisto Church interprets it by their own pretended infallible Decrees and a fecret Tradition, which they affert descends to them from the Apostles, but of which, as appears by their Writings, the Apostles and Primitive Fathers Now I hope the private Judgwere ignorant. ment of our reforming Bishops is better founded, than that of the Romish Prelates, who build their Definitions upon rotten Principles, which nothing but fuch light Stuff as Hay and Stubble can reft upon. In short our Reformers rightly informed their Judgment by duly weighing the Scriptures and the ancient Doctrine of the Catholick Church; and then they had a Right to exert that Authority which Christ had entrusted them with, in order to oblige their People to submit to their true Definitions: The Romiss Pastors took no such Method to direct their Judgments; and no wonder, if they misapplied the Authority of the Church and laid a Force upon all Men to embrace and adhere to Error, and disbelieve and even perfecute the Evangelical Truths.

G. But he goes on: \* "The World foon faw the "Fruit of their politick Zeal for Scriptures. For in a very short Time it stocked Christendom with as many Religions as there were anciently Deities

" among the Heathens."

P. But it was not any Zeal for the Scriptures, but the wrong Use of them, and putting a salse Sense upon them contrary to their true Meaning, which might easily have been prevented by comparing the Scriptures with themselves and with the ancient Writers. If all would uprightly and sincerely interpret

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the Scriptures by this Method, all religious Differences would foon be composed. This was the Cause of all the ancient Errors in Religion, as well as of the present. The Arians, Macedonians, Nestorians, and other Hereticks, put a new Sense upon the Scriptures contrary to the old primitive Meaning. And this bred all those great Disturbances in the Church. And if fince the Reformation there have arisen any new Sects who have done the fame, the Method by which our English Bishops at the Reformation took to interpret Scripture is not at all blameable. Besides. can he with any Colour of Truth affirm, that the Romish Pretence to an infallible Authority hindered Christendom from being stocked with different Sects? Is he fo unacquainted with Church-History as to be ignorant, that many, for feveral Ages before the Reformation, though faulty in some Points, yet right in others, opposed with great Vigour the Romish Doctrines and Pretensions? And it is very certain these were not quelled by any infallible spiritual Authority, but by the temporal Sword, by Dragoonings, Prisons, Banishments, Gallies, excessive Tortures, and the Flames; and I make no Question, but if the Experiment were tried, and the civil Magistrate would withdraw his Influence, the Romish Church's infallible Authority would foon become very contemptible; and even in Spain and Italy, and Rome itself, as well as in France and Germany, great Numbers would shew themselves zealous for a thorough Reformation of the Doctrine, Worship and Government of their Church, and endeavour to fettle all upon just Principles, according to Scripture, and contentient Antiquity, as our Church has done.

G. Give me leave, Sir, farther to remark, that the fettling Religion according to the Scriptures has not been the Cause of religious Divisions near so much as the Romish Church's arrogant Claim of Infallibility. By this Engine the Popish Faction in the Church

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established several Articles so contrary to the ancient Faith once delivered, that many out of pure Oppolis tion did indifcreetly run into the other Extreme, and condemn feveral Things which might be proved from Thus in Hatred to the Papists the Ana. Scripture. baptist denied Infant-Baptism, the Presbyterian rejected Episcopacy, and the Quakers all Church-Authority and the two Sacraments of our Bleffed Saviour's own Institution. Their Prejudices against Popery and Infallibility were so violent, that they thought they could not run far enough from it. But, if the Romish Church had not fet up an infallible Authority, Mens Passions and Prejudices had not carried them this unwarrantable Length. So that we may justly lay the Blame upon the Romish Infallibility for the Rife of all these lamentable Divisions: Whereas if Men would have made a right Use of the Scriptures, they could not have fallen into these unaccountable Extravagancies.

P. But after all, is the Church of England to be charged with these Excesses, who only made Use of her right and just Authority to interpret the Scriptures according to the true Sense of them? We are no more to blame upon Account of these several Sects, than the Primitive Church was upon Account of the many Herefies which arose in those Times. And it is not the Scripture, but the Abuse of it, which is to be condemned, as a Caufe of these Divisions. And in this Particular the Romanists are as guilty as any other Sect whatever. They have abufed and perverted Scripture full as much as many of them. And he may as well charge us with their own doing fo, as with theirs. But fince this is a Misfortune we cannot help, it ought not in Justice to be placed to our Account. The whole Question between us and the *Papists* is this, whether we or they have perverted the Scriptures; whether we or they have rightly exerted Church Authority, in interpreting the facred Writings. This is the whole Matter, and nothing else ought to come into the Debate.

G. But he fays, \* we have wrested the written Word of God out of the Hands of its only lawful Interpreter the Catholick Church, and are usurping

Intruders for fo doing.

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P. This is still begging the Question, that the Romish is the whole Catholick Church. But our Bishops have the same Divine Commission with theirs, and therefore are as much Bishops of the Catholick Church. How then can they be usurping Intruders? If they have Authority from Christ to interpret the Scriptures, our Bishops have the same, unless it can be proved our Church is not a true Part of the Catholick, because unjustly excommunicated by them. But this they cannot do without proving, that being in actual Communion with the Bishop of Rome is absolutely necessary to Catholicism, and also that the Censures of the Romish Church are always lawfully inflicted. But if he knows any Thing of Church-History, he cannot be ignorant, that many Bishops and Churches have been excommunicated by the Church of Rome, and yet have been always accounted Catholick. Our reforming Pastors then are not usurping Intruders, but lawful Interpreters of the written Word of God, notwithstanding this warm Gentleman's Spleen and Paffion against them. And if they are, he must then give us some Evidence, that they have abused their Power, as we are ready to do with Regard to the Interpreters in the Romish Church.

G. He proceeds in his empty Talk, † that the Scripture was so dexterously managed, that like the Pagan Oracles of old, it was made to speak just what they pleased; and there was nothing so impious and absurd, which was not found plain in Scripture, when it suited with their Prejudices or

Passions to find it so.

P. This is an exact Description of his own Church's managing the Scripture. For it being only a dead Letter, they might infuse what infallible Sense them. felves thought good into it: or if it were not quite dead, yet it is, fay the Romanists, so obscurely and dubiously expressed, that no more could be made of it than of the ambiguous Speeches of the Pagan Oracles, till the Church, the living Interpreter and Judge (in her Trent-Council especially) informed the World in what Sense it was to be taken. the Church, as they affectedly call their own, once determined the true Sense of it, then several Things, both impious and abfurd, were found plain in Scripture, which, fince they are very gainful and much for their Interest, very well suited with their Prejudices and Passions to establish them.

G. It seems one of the great Impieties, which Luther and others found plain in Scripture, was, that solemn

Vows of Chaftity were not binding.

P. Surely the Gentleman is mistaken, for I dare fay Luther never affirmed any fuch Thing. What he faid, was, that folemn Vows against Chastity were not binding. For as I take it, Vows to observe Celibacy, though a Person cannot contain, are Vows against Marriage, which is a chaste and holy State, and a Remedy appointed by God against Incontinency, and therefore are in such Cases properly Vows against Chastity, and are therefore better broken than kept. For I prefume our baptismal Vow of real Chastity is more facred than any Vow of feigned Chastity, or of great Impurity (as very often Clerical Celibacy is) can possibly be, which is only imposed by ecclesiastical Authority. To let you see what different Things Vows of Chastity and Celibacy are, let me inform you from \* Cassander, a moderate Romanist, what Sort of People those were, who 66

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<sup>\*</sup> Consult Art. 23.

Conversion and Reformation compared. kept these Vows of pretended Chastity: " Eo jam " res rediit, says he, ut vix centesimum invenias, qui " ab omni commercio Fæminarum abstineat; populus " vero ita affectus est, ut Sacerdotis fornicatoris seu " concubinarii Ministerium vel prorsus condemnet, vel " levius astimet, maritum vero Sacerdotem aquius ferat, " cum populo quoque jam notum sit bonorabile esse in " omnibus conjugium, Adulteros autem et Fornicatores " a Deo judicandos." Let me likewise cite you a Paffage out of another Papift, Polydore Virgil: " Illud dixerim, tantum abfuisse, ut ista coacta Casti-" tas illam conjugalem vicerit, ut etiam nullius Delicti " crimen majus Ordini Dedecus, plus mali Religioni, " plus Doloris omnibus bonis impresserit, inusserit, at-" tulerit, quam Sacerdotum libidinis labes." When these Vows were in Fashion, there was a very scandalous Practice of keeping Concubines very common among the Clergy. Bishop Gibson tells us (Cod. Juris Eccl. Angl. p. 527.) that in the Acts of Warbam's Metropolitical Visitation, which are in that Archbishop's Register, we find, that in the Dioceffes of Bangor and St. David's above eighty Priefts were actually presented for Incontinence. And Nicholaus de Clamengiis, a Doctor of the Sorbonne, informs us, that in his Time plerisque Diacesibus Rectores Parochiarum ex certo et conducto cum suis Pralatis pretio, passim et publice concubinas tenent. See the Appendix ad Fasciculum rer. expetend. et fugiend. p. 562. Such Wickedness, and worse, was the Consequence of these scandalous Vows of Unchastity. Whoever therefore condemned them were certainly very much in the right. And the Church and State of England were highly to be commended for annulling them, they being indeed void in themselves, when it was not in Man's Power to keep them with-

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G. There are some other Errors about Free-will and Justification, which he tells us Luther and Calvin

were

were guilty of; and fome of which were defined in the Synod of Dort, to which, he fays, the Church

of England fent Representatives.

P. Whether he speaks Truth of Luther and Calvin and the Synod of Dort, is not our Business to examine; because the Church of England is not charge able with any such Errors; for she does not teach them. Neither did she send any Persons to represent her in the Synod of Dort, and therefore she did not by such Representatives submit to the Decrees of that Assembly. I grant King James sent some Divines to it, but what they did there I shall not enquire, because they had no Authority from any Convocation of our Church.

G. He next instances in \* Luther, Calvin, and Zuinglius, running into three disagreeing Systems relating to the Holy Eucharist, and all three pretending to have the facred Text most evidently on their Side.

P. How far what he fays may be true of these three confiderable Men, I know not. But this I know, that the Papists have run into a fourth disagreeing System in this Point, more absurd than even that which he fays is Luther's; and to them it is wonderfully plain from Scripture, that the Substance of the Bread and Wine is converted into the Substance of Christ's Body and Blood. Which System, as it is full of Impossibilities and Contradictions, so it is also contrary to the plain and obvious Sense of those very Words upon which it is grounded, and to the Belief of the ancient Catholick Church, which is the same with that of the Church of England in this particular, viz. That the confecrated Elements are, not fubstantially, but to us, or in Power and Efficacy, the Body and Blood of Christ, because being inwardly fanctified by the Holy Ghost they apply all those Benefits to the worthy Receivers, which our Saviour's crucified Body and Blood shed did purchase for them. 1

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Now not to trouble ourselves with considering how ar this Belief of our Church may agree with any of the three Systems he mentions, I shall only say, that he Church of England has as good a Right as the Romish to interpret the Scriptures relating to the Holy Eucharist. Both Churches have the same Guides appointed by God to direct the Flock, and therefore rested with the same Authority; and there is no Diference between them, but that the one affumes an nfallible Judgment to itself, though in Reality it only etermines according to the private Judgment of its Pastors, as the other does. Now whose private Judgnent has been best informed with Regard to the seveal Points in Controversy, is the Question. The only Way then to try that Matter is to confider whose publick Definitions agree best with the Apostolical nd Primitive Doctrine. This is the Method we are eady to take to try every Article by, and if this vill not content the Romanists, than which nothing is nore reasonable, we can admit of no other. For we annot allow, and they ought not to expect we should, hat they who are a Party shall be Judge too.

G. But finally, he tells us, \* the Scriptures as nanaged by the reformed Churches, are to this very Day plain and positive, for Lutheranism in Germany, or Calvinism at Geneva, for Zuinglianism in Switzerand, for Wyclisssm and Hussism in Bohemia; and in he Dominions of Great Britain not only parliamentary Protestantism, but Presbyterianism, Anabaptism, Quaerism, and Socinianism, besides numberless other Faaticisms of less Note, have all plain Scripture on

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P. Now I deny that Scriptures as interpreted by he reformed Church of England according to the nanimous Doctrine of the Fathers, is plain and potive for any Fanaticism great or small, reckoning opery among the rest, which too would fain be par-

\* P. 56.

liamentary in the same Manner as Protestantism is, if it could but tell how to get it accomplished. We know of no Way of managing Scripture but this, of expounding it by consentient Antiquity. If the Papists, the Quakers, the Socinians, the Anabaptists, have any other, we envy them not, but pity their Missortune.

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G. He concludes in the Whole, \* that Scriptures alone are so far from being a full and compleat Rule of Christian Faith, that they even are no Rule at all.

P. Now the Gentleman speaks plainly out. The Scriptures according to him and his Church are not even so much as Part of the Rule of Faith at all; and yet in his sixth Section he pretends, that they are Part of the Rule by which the Catholick Church directs itself in its Decisions of Faith. This seems to me a manifest Contradiction.

G. He thinks he brings himself off by saying, they are no Rule at all, at least in any doubtful or diputed Case, unless they be interpreted by that Authority, which Christ has established upon Earth to be our Guide, and to which he has promised his perpetual Assistance.

P. That is, I suppose, the Romish Church alone is this Guide, and to her he has promised his perpetual Assistance, so as that she shall never err in her Interpretations. But this is all Assistance without Pross. And if this were the Case, the Romish Church would not be directed or guided in its Decisions of the Faith by the Rule, but its Decisions and Interpretations would guide the Rule. So that the Rule itself is not the Rule, but the Romish Sense of it indeed is so Still therefore it is manifest, that the Scripture is manifest, that the Scripture is manifest, but by its own private and novel Interpretation of it. Consequently the Contradiction is still glaring, that the Scripture is not the Rule at all, and

\* P. 56.

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hat it is a Part of the Rule, by which the Romish Church decides. He fancies the Scripture has no sense at all, but what is given it by the present Ronish Church. But this is false and scandalous, and highly reflecting upon the Holy Ghost, who inspired he Apostles in the Writing of it. And it lies upon im to prove, that the Sense the Romish Church has given it is the true one. We affirm, that the Scripure is not as he calls it a dead Letter, but has a cerain and true Meaning in itself: And that the Meanng is so clear, that all necessary Articles may be proved by it. And if there is any Doubt or Dispute, we say with Vincentius Lirinensis, that the best Way o interpret it, is to have recourse to what was taught dways, every where, and by all, and not to what is low taught, or was lately defined only by a Part of he Church, fuch as the present Romish is, and the ate Council of Trent was above 200 Years ago.

G. But if the Scriptures be left to the arbitrary and precarious Interpretation of every Man's private Judgment, instead of being a Means to unite Men in he same Faith, they must unavoidably be a Source of

endless Disputes.

P. So likewise they will be, if they be left to the arbitrary and precarious Interpretation of any present Church's private Judgment. We like arbitrary and precarious Interpretations as little as he; and we beieve the only Way to rid ourselves of such is to take Survey of the Doctrine of the Primitive Church, which flourished nearest the Time of writing the satred Books: And if we interpret them by this antient Doctrine, we shall be fure to explain them light, and likewise to discern that the Interpretation of the Romish Pastors is altogether arbitrary and precarious.

G. But Scriptures read without the Submission and Deference, which is due to the Guides appointed to lead us into the true Meaning of them, have been the Cause of all the Disputes, that have divided whole Christendom these two hundred last Years, but never

put an End to any.

P. By Guides appointed to lead us into the true Meaning of them are to be understood, I presume the Guides of the Romish Church, whom they affirm to be endowed with a Divine infallible Autho. rity to interpret the Scriptures, and instruct us in the true Meaning of them. But he must first prove they are indeed endowed with any fuch infallible Authority, before he can demand in their Behalf any Submission or Deference to be due to them upon that Account. We freely acknowledge, they might justly claim a Submission and Deference from the Flock committed to their Charge, and a proper Regard from all Christians, if they did indeed interpret the Scriptures aright, according to unanimous Antiquity, which was the Method the ancient Pallor and Councils employed in determining Controversia But they have thought fit to take another Courfe, and to determine many Points in flat Contradiction to the ancient Doctrine, as we are read to shew, What then are our People to do in this Case? Why, they are to read the Scriptures with due Submission and Deference to their proper Guida appointed by God to lead them into the true Mean ing of them. And this the Bishops and Pastors of the Church of England have a Divine Authority to do equally with the Pastors of any other Church, no excepting the Church of Rome herfelf. And they have happily taken the true Method by expounding of scurer Places of Scripture by those which are mon plain, and by interpreting the Holy Text according to the Doctrine of the Fathers. And fince the have faithfully acted in this Manner, the humble and charitable Part of the Flock have acquiesced in the Decisions, and are fully satisfied in their Expositons of Scripture. Hence it is, that as to these truly

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ood Christians among us, who are the only Persons orthy of Regard, Scriptures read with a due Derence to their lawful Superiors, who have, to their reat Content, rightly interpreted them, have been main Cause of ending Disputes and solving all Difculties, and must needs be so, if Men will be willg to square their Doctrine by the Rule which God inself has appointed. There are indeed many among s, fuch as Papists, Socinians, Quakers, and other Fanacks, who are contentious and perverse, and endeavour wrest the Scriptures according to their own Fancies nd novel Conceits; with Regard to fuch Men I rant, Scriptures falfly interpreted are the Cause and leans of endless Disputes; but this is the Fault of e Men who abuse the Scriptures, and not of the riptures themselves. These will not hearken to eir lawful Paftors, who approve themselves faith-Dispensers of the Word of God, and so they ander on in different Mazes of Error, some setng up their own Infallibility, as the Papifts and uakers, others their Reason, as the Socinians, above e Scriptures; and fuch do indeed rule the Scripres, but by their Principles plainly evince they will pt be ruled by them. I grant the true Sense of ripture is the Rule of Faith, and the Quarrel is hich is the true Sense of it. Now I would ask, hich is likely to be the true one, whether that which it has been understood in the primitive imes, before these Disputes happened, which is e Sense our Church understands it in; or that which directly contrary to the primitive Meaning, which e Papists and other Sectaries have fince framed themselves?

G. Most certainly the original primitive Meaning the true one; and the Scriptures, taken in this ense, is the Rule of Faith. According to the Rule en thus interpreted, let the Quarrel between all connding Parties be decided, and then I question not

but the Interpretation of the Church of England would be found the best.

But he fays, \* it is impossible there should be any Agreement, unless all Parties sacrifice their own private Judgment, and submit to a Tribunal from which

there is no Appeal.

P. But if the contending Parties must facrifice their private Judgment, and submit to this Tribunal; then the Pope and the Romish Pastors must do fo as well as the Pastors of the Church of England For the Pope and his Adherents are as much Parties in this Cause, as our Bishops and Pastors are. And if fo, where shall we find this Tribunal from which there is no Appeal? He means I know, that all should submit to the Romish Tribunal. But this is one of the Parties, and we might as justly demand the all should submit to the English Tribunal, which a he would think an unreasonable Thing, so he ought not to blame us for refusing to submit to the & mi/b.

He would have all Parties, but his own, facrifice or give up their Liberty of judging concerning Trub and Falshood in Religion: The Romish Party it seems must have the Privilege of determining, and all mult fervilely acquiesce in their Definitions. But this an Affault upon our Understandings, it is robbig us of the noblest Talent God has committed to our Management, it is a Violence upon our best Faculties, and proftituting them to the Lusts of spiritu Tyrants; it is not captivating our Understandings to the Obedience of Faith, but enflaving them to the proud and domineering Usurpations of Men. We ought not therefore to give up our private Judg ments to the Will of any earthly Tribunal, but a are obliged, whether Clergy or Laity, to inform the Understandings in the best Manner they can, and a direct their Judgments by the Scriptures; and the

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the Clergy have a Right to employ the Authority God has given them to determine in Controversies of Faith, and the Laity are bound in Duty, as to all Points not repugnant to God's Word, to submit to such Determinations. All are obliged to admit the true Sense of the infallible Rule, and to be governed and directed by it, and consequently there can be no such Tribunal from whence there is no Appeal, but only upon this Condition, that the Ecclesiastical Tribunal interpret the Scriptures aright, and according to the true ancient written Tradition delivered in the Books of the primitive Fathers; and to this Rule so interpreted by the lawful Pastors of our Church we appeal from the Romish Tribunal.

G. But unless it be referred to the Decision of a Judge duly qualified, the Dispute will last till Dooms-

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P. Now I defire to know, why the Paftors of our Church are not Judges as duly qualified, as the Paftors of the Romish Communion? They are as capable of understanding the Scriptures as these. And unless this Gentleman can find out a third Set of Men, who are better qualified, who understand the Scriptures better, to umpire betwixt the Romanists and us, I cannot see how it can be helped, if, through the Obstinacy and Perverseness of the Romish Guides, the Quarrel be continued till Doomsday.

G. But suppose there were a Nation, that should give full Liberty to every one to interpret its Laws by his own private Judgment, would it be possible in that Case either to condemn any Criminal, or put an End to any Law-suit? Nay, would not Anarchy and Confusion be the unavoidable Consequence of

it?

P. To this I answer, that every one must interpret even the Laws of the Realm by his own private Judgment, because they are the Rule by which he is to guide himself as a Member of the civil Society.

And if those who have Authority in the State to be publick Interpreters of the Laws do condemn a Criminal wrongfully, or determine a Suit against Right and Justice, and the true Sense of Law, as is fometimes perhaps the Cafe; every private Person may fo far interpret the Law, as to judge within himself, that the Bench have mistaken. But then, I grant, this is all he can do, and he must acquiesce in the Determination of the supreme civil Judge, whether right or wrong, otherwise he would run into downright Rebellion, which is a damnable Sin. But to submit to a wrong Judgment in a temporal Matter, where only the Affairs of this World are concerned, is no Sin at all, and therefore he is oblig-

ed in Duty to fubmit.

Now is there any Comparison between this Case, and that of the Members of the spiritual Society? Every Christian, whether he be a Priest or a Layman, is obliged by the best Means he can so to interpret the Scripture, and believe and do what is taught and commanded in it, as that he may be enabled to work out his Salvation, and in the End attain everlasting Life. He is therefore to take heed not to believe or do any Thing repugnant to the Divine Law; and confequently if any who have publick Authority in the spiritual Society to expound the Scriptures, transgress their Duty, and interpret them contrary to their true Meaning, he ought not to fubmit to fuch falle Interpretations; because if he does, he will either believe what is false, or fall into some erroneous and damnable Practice, and thereby greatly endanger his Here then lies the Difference between the two Cases. A Member of the State does not fin or hazard his Salvation by fubmitting to the publick Authority of the State, though wrongfully exerted: But a Member of the Church most evidently does; and therefore he is obliged to obey God by observing what he has commanded in the Scriptures, which are

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the Rule he is to walk by, rather than any ecclefiastical or human Authority whatfoever, when it tranfgreffes the Limits which God has fet it. From whence it follows, that there can be no Tribunal in the Church, from which there is no Appeal, and to which we are bound to pay an absolute Submission. If there were, then we ought to fubmit to it, whatever it should determine, whether right or wrong: Unless it can be truly affirmed, that it is effential to a supreme Tribunal, from which there is no Appeal, never to mistake in its Determinations. But this Gentleman very well knows a supreme temporal Tribunal may wrest and pervert the true Sense of the Laws to the Destruction of innocent Subjects: It therefore cannot be concluded from the Nature of fuch a Tribunal, that it is infallible. And if it is not fo in its own Nature, then it cannot possibly be erected in the Church, because it might without Remedy enforce the Belief and Practice of fomething destructive to the Souls of Men, which is directly contrary to the Design of the Gospel, and therefore absurd in the highest Degree.

Finally, The Member of the State, though he is bound to submit to what is determined, yet he is not obliged to believe, that a wrong Determination of the fupreme temporal Tribunal is a right one: He is not fo far obliged to facrifice his private Judg-If then we may ment to the Decision of the Judge. fairly argue from the Obedience due to the Civil Governors to that due to the Spiritual, then no good Christian is obliged to facrifice his private Judgment to the Decision of the spiritual Judge, so as to believe him in every Thing, though never so contrary

to the Rule by which he ought to decide.

G. Before we close this Section, pray, Sir, please to inform me what was the ancient Method of deciding Controversies.

P. I have told you before out of Vincentius Livinen. fis, that the general Council of Ephefus determined against Nestorius by Scripture expounded by Antiquity. The Council of Nice used the same Method against Arius, as Bishop Bull in his Defence of the Nicene Faith has clearly shewn. \* St. Cyprian informs us, that in the Cause of the Lapsed, or those that had facrificed to Idols in the Time of Persecution, a great Number of Bishops met at Carthage, et Scripturis divinis ex utraque parte prolatis, they determined what was to be done in their Case. You see St. Cyprian and his Collegues made Use of the Scriptures only as a Ground of their Decree, and paid no Regard to oral Tradition, which is a Part of the Popish Rule of The fame may be faid of the Councils he called about the Baptism of Hereticks, as also of those called by Stephen Bishop of Rome upon the same Account, for both Sides alledged Scripture for their feveral Definitions. The general Council of Chalcedon, as we are told in the ancient Author of the Life of St. Auxentius, condemned Eutychus by Scripture expounded by the Catholick Fathers: Qui in boc magna, fays he, et Oecumenica Synodo erant Santti Patres, evertentes Hæreses—ex divinis Scripturis et præclaris qui an tea fuerunt Doctoribus magnum Pietatis Mysterium obsenantes, confirmaverunt unicum et unigenitum Dei Filium. Lastly, to name no more Testimonies concerning the primitive Manner of deciding Disputes, there is a Story related by Socrates in his + Ecclesiastical History very much to the Purpose. The Emperor Theodofius having called the Heads of the feveral Sects of Christians together, Nectarius Bishop of Constantinople, by the Advice of Sisinnius a Novatian Deacon, counsels the Emperor to ask them, whether they held in any Estimation the Doctors of the Church, who lived before the Diffention, and whether they allowed They not refusing them, but affirming of them.

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<sup>\*</sup> Ep. lv. Antoniano.

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that they highly honoured them as their Masters, the Emperor asked them again, whether they would acquiesce in them as fit and credible Witnesses of the Christian Doctrine? Which when the Bishops of the Sects heard, they were in Doubt what to do, and would not at last consent to rely upon the Expositions of the Fathers, but were strangely confounded on This Story may inform us, that the this Occasion. Tribunal of the Church was not esteemed infallible; but the only Way to fearch for and find out the Truth, was to confult the Writings of the ancient Fathers, and by their unanimous Doctrine and Expofitions to interpret the Scriptures. This is the most reasonable Way that can be of fixing the true Sense of And if on all Sides this were faithfully and fincerely enquired into, our Quarrels and Disputes might fpeedily be ended without having Recourse to any pretended living Interpreter and Judge, who cannot be impartial as a Judge should be, seeing he looks upon all who differ from him as fo many Criminals to be brought to his Bar on Purpose to have Sentence passed upon them. To Scripture and Antiquity we appeal from this partial Judicature; and fo long as we have these on our Side, we value not all the vain Anathemas of our Adversaries, which instead of hurting us recoil upon themselves. And now I think it is Time to take our Leave of this Section.

### SECT. VIII.

A few Remarks upon his Recapitulation of the foregoing Sections.

G. SHALL give you very little Trouble, Sir, in examining this Section, because he has here only repeated what he has faid before, and has added little or no-

thing new upon the Subject: So that we might very well have past it all by without doing the least Injustice to our Adversary, or Injury to our Cause. But there is one Passage, which I would beg your Thoughts of, and though, I fear, I have already tired your Patience, yet your Readiness hitherto to consider this Gentleman's Objections, gives me Reason to hope you will go on to oblige me in complying with my Request.

He fays, \* that our Saviour some Time after his Resurrection committed the Charge of his whole Flock in a special Manner to St. Peter, John xxi. ½. 15, &c. and by that established the Form of Government, which was ever after to be inviolably ob-

ferved in his Church.

P. I am very defirous to gratify you in any reasonable Request, I shall therefore endeavour to open to you the true Import of this Text in St. John, and

thereby shew you he has quite mistaken it.

He would here infinuate, that our Saviour did commit the Charge of his whole Flock, meaning the Apostles as well as all other Christians, in a special Manner to St. *Peter*. But this is a new Interpretation never heard of in the Primitive Church.

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Now these are the Words of the Evangelist. " So " when they had dined, Jesus faith to Simon Peter, " Simon, Son of Jonas, lovest thou me more than these? " He saith unto bim, Yea, Lord, thou knowest that I " love thee; he saith unto him, Feed my Lambs." He also asked Peter the same Question twice more, and faid to him, Feed my Sheep. Now the plain and natural Meaning of these Words is no other, than our Lord's exhorting St. Peter, if he really loved him better than his other Disciples, (as he formerly protested, when he faid, though all Men should forfake his Master, yet he would not; or as his late Action of casting himself into the Sea to salute our Saviour, when all the other Disciples staid in the Ship, feemed to declare) to flew the Sincerity of his Love, by feeding the Lambs and Sheep, that is, his Flock. But this does not imply any extraordinary Commission to St. Peter of instructing and governing his Church; but it is only an Admonition to execute, in Proof of his Love, that Commission which was given him before, and not only to him, but also to the rest of the Apostles equally with him, in the former Chapter; where we find our Saviour breathing on the Apostles, and saying unto them: Receive ye the Holy Ghost, whose soever Sins ye remit, they are remitted, whosesoever Sins ye retain, they are retained.

G. But why should our Lord say these Words no less than three Times to St. Peter, and not to the

other Apostles also?

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P. Because fince this Apostle denied Christ thrice, it was proper he should atone for his Fault by a triple Confession of his Love; and it was very natural for our Saviour after each to press him to evidence his Affection by a strict Discharge of his Duty for the future, and to make Amends for his Laple by his more than ordinary Diligence. St. Ambrose, \* de Spiritu Sancto, says, Peter was thrice asked whether he loved his Lord, that by a threefold Answer he might loose the Bonds he had bound himself with by denying him. And in \* another Place: St. Peter abolished his Fall by the Confession of his Love, and he was asked thrice by our Lord—that whom he had thrice denied, he might thrice confess, and so hide his Fall by a threefold Denial with a triple Veil of his Love. And † again:

"By feeding the Flock of Christ well with the

"By feeding the Flock of Christ well with the Food of Faith, he blotted out the Fault of his former I and he is therefore thrice admin

"former Lapse. And he is therefore thrice admo"nished to feed, he is thrice asked whether he

" loved his Lord, that he might thrice confess him whom he had so often denied before his Cruci-

"fixion." You fee then clearly this great Doctor's Opinion, and the Reason why our Saviour addressed

himself peculiarly to St. Peter.

G. These Words then are not a new Commission to St. Peter, but only an Admonition to perform what he had been elected to before. And therefore, as far as I can apprehend, though they were indeed spoken to St. Peter in the Presence of the other Dif ciples, this will not exclude them from an equal Power in taking Care of the Flock. He had m fuch Occasion to speak to them, since they had not fallen, and it was enough for him to flew his great Care of his Flock, by addressing himself to one of them. And he pitched upon Peter, because he had more Occasion than the rest of being admonished upon Account of his Fall. To him therefore he spoke, but not exclusively of the rest: And fince they had received the fame Apostolical Authority with him, whatever Command or Admonition was directed to him, the rest were obliged to take Notice of, as being equally obliged to put it in Execution.

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<sup>\*</sup> Apol. David. c. 6. † De Fide ad Gratian. 1. v. c. 1.

## Conversion and Reformation compared. 207

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P. You take the Thing perfectly right. And it follows, that fince all the other Apostles were bound to feed the Lambs and Sheep of Christ equally with St. Peter, they were not comprehended under these Terms, but only the Laity, or People. And thus is the Word Grex or Flock understood in the ancient Fathers, particularly in St. Cyprian, where we meet with it in innumerable Places. To mention one in his \* Treatife de Zelo et Livore; where referring to this very Text, he tells us, " We ought to remem-" ber by what Name Christ called his People, ple-" bem fuam, and by what Title he named his Flock; " he calls them Sheep, that their Christian Innocence " might become equal to that of Sheep; he stiles " them Lambs, that their Singleness of Heart might " imitate the simple Nature of Lambs." We shall also find St. Ambrose talking in the same Strain. his Apology for King David, c. 9. he tells us St. Peter is thrice commanded plebem regere, to rule the People or Laity. Likewife the Author of the Book of the Dignity of the Priesthood published in St. Ambrose's Works, acquaints us, that the Bishops are to defend the Laity by an evangelical Precept. citing this Text to prove it, he afferts, that "these " Sheep and this Flock, not only St. Peter was com-" manded to feed, but he with us the Bishops, and " we all with him, undertook the same Employ-"ment." So that as to feeding the Lambs and Sheep, if we will believe St. Ambrose, every Bishop of the Church has as ample a Commission as St. Peter. Lastly, to produce no more Authorities, St. Austin commenting on this very Place of St. John, makes this Admonition to Peter a Lesson to all the Pastors of the Church: With him the Sheep and the Lambs mean the fame Persons, and he evidently distinguishes the Sheep and the Lambs from the Pastors of the

<sup>\*</sup> P. 225. Ed. Oxon.

Church. He fays, with Regard to Christ the one Shepherd, the Pastors themselves are Sheep, and therefore so is St. Peter: But the Sheep mentioned in this Text are in his Account manifestly opposed to the Pastors. The Reason he gives why St. Peter was immediately and principally addressed to, is the same with that of St. Ambrose and many other of the Fathers: A threefold Confession, says he, is returned for the triple Denial. In short, all the Fathers with one Consent agree, that St. Peter is here only exhorted to feed the Plebs or Laity, and confequently it cannot possibly be proved from hence, that he had any Authority given him over the rest of the Apostles. So what this Gentleman would intimate from this Text of his having a Divine Supremacy over his Collegues, and of his Successors at Rome having the fame over his Fellow Bishops, has no Foundation, and falls to the Ground.

G. You have, Sir, fully fatisfied me as to this Point. He foon after flily infinuates, that the Apoflles took Care to perpetuate the Christian Doctrine by the Way of oral Tradition, instructing their Successors thoroughly in all the Holy Mysteries, that they might again transmit them to theirs in all succeeding

Ages.

P. But, God be praifed, the Apostles did not think this a sufficient Method to secure the sacred Truths to Posterity; they likewise pitched upon a safer Conveyance, and gave the Church a written Rule to direct both Priests and People. And if they had not done this, it is much to be feared Christianity had been far more corrupted by these Men of Tradition, than it is; since though this Rule has been carefully handed down to us to this very Day, they have notwithstanding so scandalously deviated from it.

G. He acquaints us, the Testimony of the Church is the Testimony of a standing visible Society: Of Millions

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P. To this venerable Testimony we pay far more Regard than the Romish Church. And we most uftly infift upon it, that we teach every Thing, which the wifest, the most learned and best Men in Il Ages and Nations unanimously taught from the Times of the Apostles; and that the Church of Rome now teaches what she has no Grounds for from he Testimony of the Primitive. They may affirm s often and as confidently as they please, that the restimony of their Church is as authentick as that of he Primitive. But we have good Reason to deny he Fact, 'till they bring some Proof for their unrounded Affertion. And let them take Notice, that o Testimony of any present Church is to be regarded oncerning Things of remote Antiquity, or Doctrines ntiently taught, which is not supported by the Testinony of ancient Writers. Let them then produce ne written Testimony of the Apostles and ancient athers for their diftinguishing Doctrines, and then bey will do fomething to the Purpose: But if they annot do this, they must be forced to confess, that heir Tridentine Articles are but of Yesterday in Comarison of the ancient Faith once delivered, and that heir oral Tradition is nothing but Pretence and able.

G. He tells us, the Church's Testimony was not storted by Violence or Force of Arms, but all came

to it by a free and voluntary Confent.

P. This is true of the ancient Church's Testimony, and with regard to the true Christian Doctrine delicted in the ancient Creeds and the Scriptures. But is notorious to all the World, that the salse Docines of the Romish Church have been only supported y Tyranny, and propagated by the vilest Methods. Indiff this Gentleman and his Comrades had their

## 210 A full Refutation of ENGLAND's

Will, they would foon return to their old Way of Conversion, and deal with us poor condemned Here ticks as heretofore.

G. All the rest of this Gentleman's Harangue has been sully answered already. And now, Sir, it is high Time to return you Thanks for the Pains you have taken in helping me to clear up those Doubt which this artful Book may have raised in the Minds of some worthy Persons of my Acquaintance upon the Article of the Romish Infallibility. I should be glad to have some farther Discourse with you about the Doctrines taught in the British and Saxon Churches, but we must defer that till another Opportunity.

P. I hope it will not be long before I am againentertained with your agreeable and useful Conversation: And I pray God that the Arguments I have furnished you with may tend to the Advancement of his Glory, and the Satisfaction of any who may have been disturbed about their Salvation by Reason of their continuing in the Communion of our excellent Church And so till I shall again enjoy your good Company, I bid you heartily farewel.

The End of the FIRST DIALOGUE.



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# SECOND DIALOGUE.

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A Disproof of their Agreement in Faith with the present Romish Chuckh as to those Points which are controverted between it and the Church of England.

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# SECOND DIALOGUE.

## SECT. I.

Concerning what he says about the Importance of enquiring into the Marks of the true Church.

IR, your humble Servant. I am come as you defired me to have a little more Discourse about the Book, concerning which we lately had so long a Conference.

G. I am always glad to fee you, Sir, and gratefully acknowledge the Favour of your affording me fo much of your Conversation, in which I think myfelf exceeding happy, it being not only very delightful and entertaining, but also highly useful and instructive, as it furnishes me with Arguments against the erroneous Opinions of the Romish Religion, and enables me to affist others in confuting them. Our last Conversation turned upon the Point of the Romish Infallibility, which the Gentleman endeavours to support in his first Dialogue. He begins his second with the Importance of enquiring into the Marks of the true Church of Christ.

P. I thought the Subject was to be, an Enquiry into the Doctrines taught in the British and Saxon Churches,

Churches, in order to find out, whether they agreed most with our Church or the Romish. Any other Enquiry when we should be upon this Subject, is perfectly useless. But I suppose he would enquire into the Marks of the true Church, because he imagines they point out the Romish: And then if they agree only to that, as he fancies, he presently concludes the

Romish alone is the true Church.

G. This, Sir, is his Aim. But as you rightly obferve, this is nothing at all to the Purpose of searching into the Doctrines of the British and Saxon
Churches. But the Design of it is the same with
that of his first Dialogue, to prove the Romish Church
infallible. For if it appears by these Marks, that the
Romish Church cannot but be the only True and Orthodox Church, we ought to submit to it without
more ado, whether the British and Saxon Churches
were true ones or not. But however impertinent this
Enquiry (and indeed I may say the same of his entire first Dialogue) may be to the Matter in Hand;
if you please, we will examine a little what he say
in this Section.

P. With all my Heart. We have Time enough upon our Hands: And what is it either to the Romin Church or us, what was the Doctrine of the ancient Britons or Saxons, or whether they taught the fame Articles with the Romish Church or not, as I am very fure they did not? It will be fufficient for our Conviction, if both they and we ought all along to have professed the same Things with those believed and maintained in the present Romish Communion.

G. But before he enquires into these Marks, he observes, that \* every particular Christian Church, in what Part soever of the World it be, if it he united in Communion with the Catholick Church, is a Part of the true Church of Christ: But if it be separated by Heresy or Schism from the Communion

\* P. 67.

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P. This is all very true, if by Catholick Church meant that Church or Communion, which is perctly orthodox; and by True Church is understood, nat Church which is true in a moral Sense, or in ther Words, is entirely found and pure in its Docine, Worship and Government. And if the Terms atholick and True Church are taken in this Sense. nen I deny, that the Romish is Part of the Catholick True Church, much less the whole; because its octrine is false, its Worship corrupt, its Governent tyrannical and usurped; and consequently, with egard to these Points, it is not of the same Commuion with the Catholick or Orthodox Church in the rimitive Ages, nor with any Catholick, True, or Orhodox Church in the present Times. But then also affirm, that the feveral particular Episcopal Churches these Kingdoms, are each of them united in the Communion of the Catholick or Orthodox Church: ecause they strictly adhere to the Doctrine once dewered to the Saints, hold the fame Faith, and worhip God and Christ in the same Manner as to all Essentials with the Church in the first Ages; and, s it was, are governed by Bishops according to the nstitution of our Blessed Saviour and his Apostles; nd all of them together make up the True, Cathoick or Orthodox Church or Communion in these Parts. From whence it follows, that the Romish Church being separated, both by false Doctrine and by Schism, from the Communion of this Catholick or Sound Church, it is indeed fo far, and in that Respect, no Part of the true Church of Christ.

But then the Words Catholick Church, have another Signification. It means likewise the Universal Church diffused in all Ages and Places throughout the World, of which Church Christ is the Head. Now this Universal Church is composed of all the

P 4 particular

particular Christian Churches, in what Part soever of the World they be; which Churches ought all to teach the same Doctrine delivered by Christ and his Apostles, and no other, and ought all to be of the fame Communion and keep the Unity of the Spirit in the Bond of Peace. And those particular Churches that fully perform their Duty in these Respects, are the foundest and best Members of the Catholick Church, and most firmly united to their Head. But then it does not follow, that those other Churches who divide themselves, by false Doctrine or Schism, from the Primitive Church, and from the uncorrupt Churches in the present Age, do not at all belong to the Catholick or Universal Church. They are however corrupt and fick Members of it; and the Heterodox Churches want only to have their Erron amended, and the Schifmatical to be endowed with the Grace of Charity, and then they would become perfectly found and healthful Parts of it. No Queltion, all Churches ought to be of one and the fame Communion. But if they should happen not to be fo, they are not absolutely no Parts of the Catholick: And the keeping up a fraternal Communion is not necessary to the being, but only to the well-being of a Church. A Church unhappily divided from others may be a Part of the Catholick, notwithstanding the Division. And those Churches which & parate or cut off others from their Communion, are indeed guilty of a very great Sin: But they still both belong to the Catholick or Universal Church; and however they may be difunited from each other, yet if they have the same Faith as to all Effentials, the fame Holy Orders, the fame Sacraments, they remain Members of Christ, although some Churches may be more found and perfect Members than others. They are still Members of Christ's mystical Body united to him as the one Head, as all the Subjects of a Kingdom are equally Members of the same civil Society

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Society under the King, how much foever they may be divided into Parties and Factions. And thus we may believe the Holy Catholick or Universal Church, although many particular Churches contained in it may be unfortunately separated from each other.

G. Well, but all Christians are not Catholicks, nor all Christian Churches Catholick Churches, because there are Heretical and Schismatical, as well as

Catholick Christians and Churches.

P. By the Word Catholick here he does not mean Universal, as it is understood in the Article of the Creed, the Holy Catholick Church; which fignifies the whole Collection of particular Churches diffused through the World from the first Foundation of the Church by Christ and his Apostles to the End of Time: But he means fuch Christians and Churches which are in the Romish Communion, which alone he allows to be Catholick, condemning all others as Heretical and Schifmatical.

G. But furely he must not expect we shall embrace his Opinion, unless he first proves to us the absolute Necessity of being in Communion with the

Bishop of Rome.

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P. You fay right. In the mean Time we grant, there may be Heretical and Schismatical Churches as well as Catholick. And we also grant that all those Churches, as well as that of England, are to be reckoned among the Catholick or Orthodox, who hold entire the Catholick Faith once delivered to the Saints, as we acknowledge is done by the Churches of Italy, France and Spain: and our Church, as well as those others, denounces them to be Hereticks who believe contrary to it. But at the fame Time we own this, we affirm and are ready to prove it too, that the Romish Churches, besides this Catholick Faith, hold other Doctrines as Articles of it, which are fo far from being fo, that they are indeed very false and dangerous. But then since they err not in the Foundation, but only superstruct these Errors upon it, they are Catholick or Orthodox as to the true Faith, and therefore not heretical in the strictest Sense, although they be erroneous as to other Particulars, and in a large Senfe guilty of Herefy, as the Word is frequently understood to mean the fame Thing as a damnable Error; fuch a one, for Instance, as is imposed upon Christians for a fundamental Point of Faith, without which no Man can be faved, which yet is no where to be found in the compleat Rule of Faith; the Holy Scripture, as understood according to the consentient Doctrine of the primitive Church. Now this lower Degree of Error or Herefy does not absolutely hinder a Church from being a Catholick or Orthodox one in the main Articles: If it did, then the great Number of very eminent Men in the primitive Ages, who, for Example, declared for the Error of the Millennium, were not Catholicks, which I prefume this Gentleman will not take upon him to affirm. Hence it follows, that the Romish Churches are not heretical in one Sense, though they are in another, and that some Sort of Errors and Corruptions do not necessarily exclude either a Christian or a Church from being Catholick. And as to Schifm, which is caused, suppose, by one or more Churches being divided from the Communion of others, it has frequently happened, as I shall fhew below, that Bishops and Churches have separated from each other, and yet it cannot be denied, but that both Sides have been accounted Catholick.

G. Therefore, as I perceive, this Gentleman's Obfervation is not pertinent, unless he can shew, that the Church of England is either heretical and schismatical at all, or to fuch a Degree, that she has no

Claim to be a Catholick Church.

P. But be affured, Sir, he will never be able to prove either the one or the other. For our Church is closely united with the Catholick Church in all Ages.

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Her Bishops, Clergy and People are defective in nothing which truly belongs to Catholick And if they are not in Communion with other Churches of the present Times, the Fault is not theirs, but they alone are to blame, who most uncharitably and uncatholickly deprive them of their Communion, by first imposing unjustifiable Terms, and then excommunicating them for couragiously and dutifully adhering only to what is truly Primitive and Apostolical. Upon this Account they have a better Title to Catholicism, than those who vainly engrofs it to themselves: who are only Catholicks in a lower Class, and in an imperfect Manner; the Romish Church being only partially orthodox and pure. So far as she holds all the Catholick Faith, she is Christian and Catholick; but as she is Popish, or holds the new and peculiar Doctrines of the Pope and his Council of Trent, she is neither.

And besides the Errors she is chargeable with, although the Body of that Church, who were many of them only passive in that Affair, and wished Things had not been carried to the most rigorous Height, may well be excused; yet the Pope, and the Majority of the Governors of it, are deeply chargeable with the Guilt of Schifm, who with fuch furious Zeal excommunicated the Church of England, and thereby broke the Bond of Peace and Catholick Unity, and continue to do fo to this Day. Now when they committed this enormous Sin, they became more criminous, and confequently lefs Catholick than they were before. For it may be justly faid, that by cutting their innocent Brethren off from Ecclefiastical Communion, they in Truth did nothing else but excommunicate themselves, as Pope Stephen did, when he excommunicated St. Cyprian and his Collegues.

G. It is plain then, Sir, the Pope, and the Zealots his Partizans, are not entire and found Members

of the Catholick Church.

P. True, but yet their Brethren here, following the laudable and pious Example of St. Cyprian, have all along shewn them so much brotherly Love and Respect, as never to break with them by passing the like uncharitable Sentence upon them. The Fathers of our Church have made no Return of that Kind, they only desire their Conversion and Amendment, and wish to be of the same Communion with them, if they could upon reasonable Terms. The World will easily judge then who are truly the Schifmaticks.

G. They are certainly Schismaticks in a very criminal Sense, as being wilfully and maliciously guilty of Schism; and can be but very slenderly allied to

the Catholick Church.

P. But for all that, bad as they are, they in some Sense belong to it. For you know in the visible Church the Evil are ever mingled with the Good, and the Tares with the Wheat, and therefore they have a Relation to it, though in a very imperfect Manner. They cannot be worfe than the schismatical Donatifts, and yet even these, though divided from it, were not altogether estranged from the Catholick Church, of whom S. Optatus Bishop of Milevis speaks thus, Lib. iii. "We are yet one in Part of the Gar-" ment, but we hang different Ways. For what is rent, " is in Part, not wholly divided: Since it is manifelt, "that both we and you have the fame ecclefiaftical "Conversation; and if the Minds of Men are at "Variance the Sacraments are not. Laftly, we can " also fay we have believed alike, and have been " marked with the fame Seal, neither have been " otherwise baptized than you. We read equally " the Divine Testament, we pray to the same God. "The Lord's Prayer is one and the fame with us " and with you, but we are, as I have faid above, " in Part divided." And again; \* " For ye can66

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" not but be our Brethren, whom one Mother the " Church hath brought forth by the same Bowels of " the Sacraments." And a little after; " Ye fee we " cannot be feparate wholly from one another, while " we pray for you willingly, and ye pray for us even " against your Wills. You see Brother Parmenian, " that the holy Bonds of Brotherhood between you " and us, in totum rumpi non poffe, cannot be wholly " broken." Hence it evidently was the Opinion of this ancient Writer, that Schifmaticks, though not entirely, yet did in Part belong to the Catholick Church. St. Austin is of the same Opinion: For he \* fpeaking of Schismaticks, says; " In what they " agree with us, in that they are also with us; and " in that they have departed from us, in which they " difagree with us. For that Access and Departure " is not to be measured by bodily, but by spiritual "Movements. For as Conjunction of Bodies is " made by Continuation of Places, fo the Contact " of Minds is the Agreement of Wills. If there-" fore he who departed from Unity, would do any " other Thing but what he received in Unity, in that "Thing he departs and is disjoined: But what he " would do fo as it is done in Unity, where he re-" ceived and learned it, in that he remains and is " conjoined. Therefore they in fome Things are " with us, but in others are departed from us." And + again: " Those who sever themselves from the " Society of the rest, and violating Charity break "the Bond of Unity, if they do none of those "Things which they received in that Society, they " are separated in all Things .- But if they do " fome Things the same, in them they have not se-" parated themselves; and so far they are detained " in Texturæ Compage, in the joining of the Cloth, as " to other Things they are cut off." And § afterwards:

De Bapt. Lib. i. Cap. 1. + Ibid. c. 8. § Ibid. c. 10.

" The Party of Donatus is severed from the Bond " of Charity and Peace, but is joined in one Bap. "tism. Therefore there is one Church, which alone is called the Catholick; and whatfoever the has of her own in the different Communions separated " from her Unity, by that which she has of her own " in them, she generates, not they." Hence it is clearly St. Austin's Opinion, that Schismaticks were not totally disjoined from the Catholick Church, al. though they cut themselves off from its Unity. And as there were Degrees of Unity and Schism, some being more, fome less divided, some by Heresy, of which there are different Sorts, each having a different Degree of Malignity, and some by mere Schism, the Danger of which likewise varies according to the Circumstances of it; it follows, that these same were also more or less united to the Catholick Church at cording as they more or less retained what was hers, whether we regard her Faith, her Sacraments, her Form of Worship, or any other Thing which belongs to her.

G. Well, but fince fuch heretical and schismatical Churches are only in some Respects Members of the Catholick Church, and not so absolutely speaking: I would desire to know, whether there must necessarily be some one Communion, which alone is the Communion of the Catholick Church; and whether those Churches which are not united in that one Communion, can be a true Part of the Catholick Church

P. To this I answer, that it is not necessary, there should be any one Communion, which alone should be entitled to the Denomination of being Catholick. It may so happen, that the several particular Churches may be so miserably divided, as not to communicate with each other, and yet be Parts of the Catholick. Church notwithstanding. He will not say, that the Division between the Roman and the Eastern Churches about Easter, and between the Roman and the African.

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and Eastern Churches about the Baptism of Hereticks; although in both Cases the Bishop of Rome excommunicated the Bishops of the other Churches, rendered any of these Churches no Parts of the Catholick. Neither can he justly fay, that the Schism between Paulinus and Meletius, opposite Bishops of Antioch, and their Successors was of such a Nature as to render either Party entirely unchatholick. For if it did. then St. Bafil and the rest of the Eastern Bishops were not Catholicks, because they communicated with Meletius; and the Bishops of the West only, and such as communicated with Paulinus, belonged to the one Catholick Communion. In the general Council of Ephefus there happened a Division between Cyril Bishop of Alexandria and the Bishops of his Party, and John Bishop of Antioch and the Eastern Bishops; and there were Excommunications iffued out on both Sides. But yet this Schism did not make either Party absolutely no Members of the Catholick Church: And pray where was the one Catholick Communion in these Western Parts of the World, when the several Churches were divided under opposite Popes? And does this Gentleman believe, that the Schism between the Romish and Oriental Churches, which has now subfifted for fome Ages, has absolutely uncatholicized, if I may use that Word, either of those Commumons? Or does he think, that this Schifm is of fuch a heinous Nature, that all the Greeks are out of the Way of Salvation? I hope otherwise of both Com-And pray what is it but a Piece of Donatiffical Pride to confine the Catholick to either? In the Time of Constantius the Emperor, who was an Arian, the Catholick Church was most miserably divided: Even those who were orthodox, did still join in Communion with the Arians, although they abominated their Herefy. Now will it not be hard to lay, that these Bishops and their Flocks (those of them I mean who were not maliciously and intentionally guilty

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guilty either of Herefy or Schism) were not Catholick enough to be faved, although they were not in Communion with St. Athanasius and some few Bishops famous for their first Adherence to the true Faith of Christ, and for their noble Confession of it to their utmost Hazard? If they were quite out of the Church, fad is the Case of those who still communicated with Liberius as the lawful Bishop of Rome, af. ter he had wrongfully cut St. Athanafius off from his Communion.

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This Gentleman cannot but know, that upon the Council of Sardica's receiving St. Athanafius to Communion, who had been deprived by the Eastern Bishops, and deposing some of the principal of his Adversaries, there commenced a Schism between the Eastern and Western Bishops which lasted several Years. But no Body furely will fay, that the Eastern Bishops and their Churches were quite out of the Catholick Church, though Pope Julius and his Collegues deposed some of them by Name, and they on the contrary deposed him and all those Bishops who joined with him in the Sardican Council, and both Sides refused Communion with each other; the Hi-Itorian Socrates (Lib. ii. cap. 22.) affirming, that from this Time Communion was broke between the Eastern and Western Churches. And yet this Gentleman will never be able to prove, that either of thele Churches were altogether difmembered from the Catholick Church; unless he will condemn those Bishops as Hagrant Schismaticks, whom St. Athanasius and St. Hilary commend; the first (de Synod. n. 41.) calls them Brethren of the same Judgment with him, and particularly Basil of Ancyra, who was excommunicated by Name at Sardica; the other (de Synod. n. 77, &c.) calls them holy Men, studious of Apostolical and Evangelical Doctrine, most dear Brethren, most holy Men, and likewise communicated with them in the Council of Seleucia, An. 359. some Years before Pope

## Conversion and Reformation compared. 225

ope Liberius received them to Communion, which

id not come to pass 'till An. 366.

From what I have faid it may appear, that a church may be a Part of the Catholick without being in Communion with some other Church, which is likewise a Part of the same Catholick Church. Why then may not the Churches in these Kingdoms to Members of the Universal Church, though they are not of the same Communion with the Churches of Italy, France, and other Countries, especially since his does not happen through any Fault of theirs, but by Reason of their being unjustly excommunicated by those other Churches?

G. So then, Sir, you do not believe, that the hurches in Communion with the See of Rome, are he only Churches which are united with the Cathock Church, and that all other Churches separated rom this Communion are therefore Hereticks or

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P. No, Sir, very far from it; I have given feveral oftances to the contrary. To which I may add, that Victor Turonensis in his Chronicle tells us, that he African Bishops were so far from thinking it neeffary to be united to the See of Rome, that they in Synod, An. 551. cut off from the Communion of he Church Vigilius Bishop of Rome for condemning he three Chapters: And the Bishops of Tuscany, tria, Liguria and Illyricum did the fame. ny reasonable Man imagine these Catholick Bishops elieved, as an Article of Faith, that they ought to teep always united to the Roman Prelate? I must hen expect he will bring some substantial Proof for he Bishop of Rome's being the Centre of Ecclesiastial Unity before he challenges our Submission to him. and I shall ever believe, that the Asiatick Churches, t. Cyprian, Firmilian, and their Collegues, both in the East and South, St. Athanasius and several other godly Bishops in the Confusions of Arianism, and St. Mele-

tius

tius and his Successors in the Chair of Antioch Wets good Members of the Catholick Church; notwithstanding they were out of the Communion of the Bishops of Rome, Victor, Stephen, Liberius, and others after him. It is a terrible Case, when the Catholick Church is in that lamentable Diforder that it is diff. cult for an honest and confiderate Man to know with whom to communicate. But this only makes it necessary for every Body concerned to enquire into the Merits of the Cause between the several Churches, and to confider which Communion flicks closeft to the true Christian Doctrine, Worship and Government, and after the strictest Examination to adhere or unite himself to it. And I doubt not but upon a Search it will eafily be found, that the English Communion is more perfectly Catholick than the Romili; that the one retains what is purely Apostolical and Primitive, the other has added many Things to the Creed, which are entirely foreign to the Belief of Antiquity.

G. If it is not necessary, that a Church should be absolutely perfect, either with regard to Doctrine or Charity, to be a Member still of the Catholick Church; then I see clearly enough it follows, that the Churches in the Roman Communion might be guilty of many Errors, and yet not be quite out of

the Catholick Church.

P. This, Sir, was true before the Reformation, although she needlessly broke off Communion with the Greek Church, and so was defective in Charity, and differed also from it in several Points of Doctrine, as the Pope's Supremacy, Purgatory, Communion in both Kinds, which the Romanists call Essentials of Religion, and so erred in Faith: And although she from Time to Time censured a great many who differed from her in several of the same Things that we do, and (so far unjustly) persecuted them with Fire and Sword, and slaughtered most unworthily many Thousands

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fands of them. These were the Waldenses and Albigenses, who bore Testimony to the Truth against the Romanists, who first endeavoured to murder them in their Reputation, by laying to their Charge odious and false Imputations, and then destroyed their Perfons in the most inhuman Manner, there being no less than 142000 of the Albigenses miserably slain in one Age in the one Kingdom of France within the Space of threescore Years. This is the Method the Romish Church chuses to pursue, in order to preserve and reduce Men to the Unity of the Catholick Church. And a hopeful one it is.

And as it was true before the Reformation. that the Church of Rome was a Part of the Catholick Church, notwithstanding her Errors in Doctrine and her dividing Humour: So though fhe is still more erroneous fince by raifing fome of her false Tenets into Articles of Faith, and adding them to the ancient Creed; and though she is still more guilty of Schifm than she was before, by unjustly cutting off the Churches in these Realms for not admitting them into their Belief; yet fince she holds all the fundamental Articles of the Catholick Creed, she is in that Respect joined with the Catholick Church; and therefore we cannot but own her for a true, though a corrupt Part of it. And we acknowledge ourselves one with her in all the Substance of the Primitive Doctrine; and only differ from her in her false Opinions, in which Respect we are confident we are better Catholicks than she.

G. But pray, Sir, before we go any farther, is it not a bold Attempt in the Remiss Church to add fo many new Articles to the Creed? Was this allowed in the Primitive Times?

P. No, it was absolutely forbidden. \* Vincentius Lirinensis informs us, the Christian Faith must continue perfectly the fame in all it's several Parts and

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Members, and must never admit of any Alteration in its effential Properties, either by Augmentation or Diminution: And affures us that the Church of Chrift in his Time was fo diligent and wary a Guardian of the Doctrines committed to her Trust, as never to attempt the least Alteration in them, either by Sub. ftraction or Addition; she never lopped off Necessa. ries, nor graffed on Superfluities. And this the third general Council, viz. that of Ephefus, confirms: For it \* decrees, that it shall not be lawful for any Man to produce, or write, or compose any other Creed than that which was made by the Holy Nicene Fathers; and that all those who dare make, or produce any other Creed to those who are willing to be converted to the Knowledge of the Truth, whether from Gentilism, or Judaism, or any Heresy whatfoever, if they be Bishops, or Clergymen, shall be deposed; if Laicks, be anathematized. Here then is the Practice of adding to the Creed condemned in the most solemn Manner, and the Bishop of Rom declared liable to be deposed upon this Account by no less an Authority than the third general Council.

G. Our Church did therefore well in lopping of those Superfluities, and had Authority so to do both from the Example and Command of the Primitive Church. And it is very unaccountable that the Governors of the Church of England have not as good a Right to restore the Creed to its ancient State, as the Governors of any other Churches can have to add to it; nay indeed a much better, since the Additions are false Doctrines, not bottomed upon Scripture and

Primitive Antiquity.

P. \* Vincentius Lirinensis puts this Question, which is very much to our present Purpose: "What shall a Catholick Christian do, if some new Error should endeavour to infect, not only a small Part, but also the whole Church?" To this he answers: "Then he

<sup>\*</sup> Seff. vi. in Baluzii nova Collect. Conc. p. 535. † Cap. 4

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shall take Care to cleave close to Antiquity, which " cannot be entirely corrupted by any deceitful No-" velty." And if a private Christian ought to preer the ancient Faith before novel Perfidy, in a Case where the whole Church is in Danger of Infection: How much more ought the Bishops who govern the church to exert themselves in preserving the Flock committed to their Charge from fuch a mischievous Contagion, and fecuring that particular Church over which they prefide from the modern Whimfies inroduced long after the Times of the Apostles? Vinentius \* informs us, that the Poison of the Arians ad not only fmitten a small Portion, but almost the whole World, infomuch that partly by Violence, and partly by Fraud Darkness had diffused itself over he Minds of near all the Bishops of the Latin Tongue. From the Danger of which Time, fays he, is abundantly demonstrated, what a great Calamity followed upon the bringing in of novel Doctrine." n this Sort of Calamity was the Church of England, hile it maintained human Superstitions for heavenly Doctrines, and while hers with the rest of the Bishops f the Latin Church did not contain themselves within he most chaste Limits of sacred and incorrupt Antiuity. But when at length, by the great Mercy and foodness of God, the Bishops of our Church, by iligently confulting the Scriptures and ancient Auhors, plainly perceived the Corruptions, which conary to both had been admitted through Superstion, Ignorance, and upon Views of Avarice and Imbition, and aggrandizing the Pope and the Clergy eyond the Boundaries of Truth, they thought remselves obliged in Duty to God and their People p leparate the new from the old, the spurious from he genuine, and to leave nothing in their Church but that was perfectly pure and uncorrupted. This, we lank God, they have carefully done according to the

\* C. 6.

wholesom Advice of Vincentius, who over and over directs Christians to have regard to Antiquity, Uni. versality and Consent: And who affirms it will always be unlawful to admit of any Thing, but what the Catholick Church from the Beginning continually preaches; and that the Anathemas pronounced by the Apostle against innovating in the Faith are obligatory on all Ages. "To preach therefore, \* favs "he, to Catholick Christians any other Doctrine

than what they have received, never was, never " is, never will be lawful: And to anathematize

" those who teach any Thing, but what was once re-"ceived by the Church from the Apostles, ever was,

ever is, and ever will be a Duty."

G. We wish not to deal so hardly with our Adverfaries. But as far as I can perceive the Matter in Debate will turn upon this, whether the Romish or the English Church is guided most by Scripture and Primitive Tradition; whether the Romish, which has added fo much to the Creed, or the English, which has brought it back to the ancient Standard. This the Test, this is the true Note by which we are w diffinguish which Communion is the fafest, which Church is the most perfect Member of the Catholick

P. And this was the Method of finding out whom we ought to communicate with not only in Vincentius's, but also in Tertullian's Time. For he in in Prescription against the Hereticks of that Age argue to this Effect. First he lays down for a + Rule, that we are not to try the Faith by the Persons that team or embrace it, but Persons by their Faith. We at to judge therefore of the Soundness or Purity of 1 Church by its Doctrine, and not by the Preachers of it; and we are not to chuse what any one has brought in out of his own Brain. Confequently we are not no confider, whether the Bishop of Rome and his Affociato teach fuch and fuch Points, and so approve of them;

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<sup>\*</sup> Cap. 14.

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but whether what they teach is true, and by that udge, whether they are true or false Teachers. He informs us, we have the Apostles for Authors of our Faith, who introduced nothing of their own Invention, but delivered to the Nations the Discipline or Doctrine they received from Christ; + which was one certain Thing, which we ought all to believe, nd when we once believe it to enquire no farther. Now if the Rule of Faith was one certain Thing, it will not endure any Thing to be added to it, or any Change to be made in it: A Fault which we charge he Romish Church to have committed in the most flagrant Manner. He also tells us, that it will signify ittle to dispute with Hereticks out of the Scripture, because they will wrangle with you for ever about the Sense of it: That therefore the best Way of Dealing with them will be to § enquire, by whom, and through whom, and to whom the Christian Faith was delivered. Our Saviour was the Person by whom; and he Apostles through whom; and the Churches which hey planted, the Persons to whom the Faith in Christ vas promulged: The Apostles published it first brough Judea, and having there instituted Churches, hey thence went and preached the same Doctrine to he Gentiles, and founded Churches in every City; rom which the rest of the Churches borrowed, and laily borrow the Propagation of the Faith and the seeds of Doctrine that they may become Churches: And by this Means these also are accounted Apotolick, as being the Off-spring of the Apostolick churches. For every Kind must be accounted acording to its Original. Therefore fo many and fuch arge Churches, are in Estimation that one first hurch from the Apostles from which they all sprung. so all are the first, and all Apostolick, while they all ogether approve of Unity, while they have the communion of Peace, and the Denomination of Bro-

\* C.6. + C.9. § C.19, 20.

Q4 therhood,

therhood, and the same Signs and Badges of Hospitality. Which Rights no other Reason supports, but the Tradition of one and the same Faith.

G. This, Sir, entirely makes against the Romanifis. For if the Tradition of the Apostolick Faith keeps the Churches united; then the adulterating and blend. ing this Tradition with late, and false, and impious Doctrines, is the ready Way to divide them. The Romish Church therefore, which changes the Apostolick Tradition, is the Cause of the present Divisions of Christendom. On the other hand, that Church which has the fame Faith propagated from the Appftles and no other, may justly be called Apostolical Now this we are fure the Church of England has, and has had all along from the first Plantation of the Gospel, though not in the same Degree of Purity, while in the Romish Communion: But she now has it entirely pure without any foreign Mixture: She therefore is now a genuine Branch of the first Church, purged from all excrementations Parts, and has a full Right to the Appellation of Apostolick; I may fairly fay, a much better than even the Church of Rome itself now has, that was planted by the Apo-And lastly, it is particularly to be observed, that the Apostolick Churches, and those immediately propagated from them, were not united togo ther in a Dependence upon the Roman Bishop, as a Centre of Unity, but in a reciprocal co-ordinate Union of Faith and Communion and Charity one with another.

P. Tertullian proceeds: \* What the Apostle preached ought not otherwise to be proved but by those same Churches which they established by preaching to them, as well by Word of Mouth as by Epistles afterwards. If this be the Case, it is manifest, that all Doctrine which agrees with those Apostolica and Mother-Churches from which the Faith is original.

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nally derived, is to be allowed for Truth: But that all Doctrine is to be condemned as false, that savours not of the Truth of these Churches, and of the Apotles, and of Christ and of God. It remains therefore to be demonstrated, that this Doctrine of ours is derived from Apostolical Tradition, and therefore that all other Doctrines are false. Now we communicate with the Apostolical Churches, because our Doctrine differs from none of them.

G. Let then the Church of Rome, as we are willing to do, bring their Doctrines to this Test, and try whether they agree with the Doctrine of the Apostolical and Mother-Churches. If they can give us any Evidence, that their Trent-Articles were taught by the original Churches, by the Churches of the Apostolical and Primitive Times; then, I acknowledge, we must be content to own ourselves in the wrong, and go over to them. But if no fuch Evidence can be produced, then Tertullian plainly condemns' fuch Doctrines as fo many Falshoods, and positively affirms those Churches only communicate with the Apostolick, who do not disagree with them in Doctrine; confequently he as good as afferts that we of the Church of England communicate with the Apostolical Churches, and the Romanists do not, for all their high Pretentions to Catholicism and the Apostolicity of their Church.

P. As to their additional Articles to be fure they do not, and your Reasoning is altogether unanswerable, which will farther appear, if we confider what follows. Tertullian, to shew that the Doctrine of the Hereticks was of later Date than that of the Catholicks, urges two Things: First, that the several Sectaries cannot shew a Succession of Bishops from the Apostles, as could the several Apostolical Churches. Now we freely acknowledge, and bless God for it, that the Romish Communion has a true Episcopal Succession. But that is not alone sufficient. They must

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not only have a Succession of Bishops; but secondly, they must likewise have a Succession of Doctrine from the Apostles. For Tertullian \* goes on: " Sed et fi confixerint, though the Hereticks should trump " up fuch an Episcopal Succession, it will signify nothing. For their very Doctrine itself compared with the Apostolical will manifest by its own Diffe. rence and Contrariety, that it could not have either any Apostle or Apostolical Man for its Author: For as the Apostles would not have taught diffe. rent Doctrines from one another, so neither would the Apostolical Men have published any Thing " contrary to the Apostles, unless (it can be shewn that) they who learned from the Apostles preached "another Doctrine. After this Manner therefore the Hereticks will be tried by those Churches; " which though they cannot produce any of the " Apostles or Apostolical Men for their Founder, " as being much later than they, which laftly are " still daily founded; yet fince they agree in the " fame Faith, they are accounted no less Apostolick " than those planted by the Apostles, because of their " Affinity in Doctrine." After this Method let us try the Cause between our Communion and the Romish; we challenge them to prove their Doctrine to be the fame with that of the Apostles and Apostolical Men. Let us compare them together, and if it does not appear that theirs is different from, and contrary to the Apostolical and Primitive Doctrine, then we deferve to be anathematized for accusing them falfely. But if this does appear, then it is evident their Church is, Ob Diversitatem Doctrina nullo modo Apostolica, by no Means Apostolick, because their Doctrine is different from that of the Apostolick Churches. On the other hand, if ours is the very fame with the Apostolical Doctrine, then our Church is Apostolical, we have Apostolical Succession both

\* C. 32.

Conversion and Reformation compared. 235 of Bishops and Doctrine, the latter of which, which is the principal, is wanting in the Romish Church for those Mixtures and Innovations with which we charge them.

### SECT. II.

The Same Subject continued.

G. Tappears then from Tertullian and Vincentius Lirinensis, according to the Passages you have cited from them, for which I return you a great many

Thanks, that the Agreement in Doctrine with the Apostolical and Primitive Church is the distinguishing Mark by which we may know the true Catholick or Orthodox Communion. As to any other Marks it fignifies nothing to concern ourselves about them; they are only vain Curiofities and Speculations, with which fome People take the Pains to fill their Heads, but which are of no Consequence or Importance at all, when this one Mark is wanting. That particular Christian Church which is united in Doctrine, Worship and Polity with the Catholick Church in the Primitive Times, is in Communion with it, and is therefore a perfect Part of the true Catholick Church of Christ. Now the Church of England is in this Manner united with the Primitive Catholick Church. But those particular Churches, which by Disagreement in Doctrine, Worship and Polity, are separated from the Communion of the Primitive-Church, are, as far as they disagree, no Parts of the true Church And this, I take it, is the present calamitous Condition of the particular Churches of Italy, France, Spain, and others in Communion with the See

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See of Rome, who all want this most distinguishing

Mark of a true or found Church.

P. And if this is the most distinguishing Mark of a found Church, then it follows, we are to examine whether a Church has this Mark before we can pronounce her to be a true or found Church. We must bring all her Doctrines to this Trial, and fee whether they be agreeable to those of the Primitive or not Consequently we are not to believe such and such Points, because any present Church has declared them to be Gospel-Truths. But independently of any Church's Declaration we are to examine, whether all the particular Points believed and taught in an Church be conformable to Primitive Christianity, by the same which were taught by the Catholick Churd in the first Ages, before we can determine that the Church is fuch an one as we can fafely communicate with. But the Romanists, though they pretend this is one of the Marks of their Church, will by m Means allow this Enquiry, which they endeavour they can to stop by the general Pretence of the Infallibility of their present Church, as this Writer has done in his first Dialogue. And they are indeed in the Right to hinder it to the utmost of their Power; for if it be once allowed, it will foon appear the prefent Romish Church wants this Mark of Agreement with the Primitive; and that the ancient Church even the Roman itself, as well as the whole Christian besides, is in all material Points on the Side of the Church of England.

G. If this be the Truth of the Case, it is abundantly plain, that the Church of England is a sound Part of the Catholick, and the Romish Church is an Heretical and Schismatical Communion. The Consequence of which is, that People ought to communicate only with our Church, and avoid the Communion of the Romish, because as she is guilty of Heresy and Schism she is out of the true Church, and it is,

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suppose, agreed, that out of the Church there is o Salvation. This Gentleman has cited \* feveral affages out of the Fathers, out of St. Austin, St. ulgentius, St. Cyprian, who all agree in this Point; nd he says it is the constant and uniform Doctrine of ntiquity. And, if I mistake not, the Scriptures re clear in this Particular, which reckon Heresies nd Schifms among the most enormous and damnale Crimes, and affure us, that without Charity, or naintaining brotherly Love, Christian Unity and

ommunion, we are nothing.

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P. This is all very true. We ought all therefore be careful to avoid the Communion of Hereticks nd Schismaticks, and to keep united to that Church Communion alone, which is Sound, Orthodox and atholick. And therefore we must thoroughly conder, whether the Romish Communion or ours is free om all Errors dangerous to the Souls of Men, wheher in Faith or Practice; and which of them in this ivided State of Christendom is most united in Chaty with other Churches. And if we perform our outy in this particular, I doubt not but the Upshot ill be that the Romish Communion has brought sevel adulterous Doctrines into their Creed, and evil ractices suitable thereto into their Worship, and unharitably anathematizes all those Churches, which all not in every Thing agree with her: We shall so find, that the Church of England cannot be harged with any of these Things; and that she therebre, and not the Church of Rome, is the true Cathock and Orthodox Communion, to which we ought adhere upon Pain of forfeiting our eternal Hapiness.

G. Well, but, Sir, let me ask you, do not you llow a Possibility of Salvation to those in the Romish ommunion, so they lead but moral Lives?

P. But they offend grievously against Morality who are intentionally and voluntarily guilty of Hereir and Schism, which are very great and damnable Sins; they therefore cannot be faid to lead moral Lives: Consequently those Papists, who continue in that Communion, though they are convinced it is a wrong one, or wilfully refuse the Means of Convic tion which are offered them, or are governed by a contentious Humour, and fo blinded with fome Lut or Passion, that they have no Mind to be satisfied, nor care to find out they are on the wrong Side, or the like, are guilty: And upon Gospel-Terms we cannot allow them a Possibility of Salvation. But for those of that Communion, who do not know the are guilty of Herefy and Schism, either not having Opportunities to be informed, or lying under fun unfurmountable Prejudices, that after the most dilgent and upright Examination of their Principles they still believe themselves innocent, we have Rafon to hope God will difpense with them, they being not formally guilty of these Sins. Which therefore God, who is infinitely merciful and gracious, will look upon as Slips and human Infirmities, and pardon as fuch, upon a general Repentance, through the Merits of Christ. \* St. James's Rule is full and plain: To him that knoweth to do Good, and doth it not, to bim it is Sin. But if we do not know what is Right, we are not blameable for any Sins we are invincibly ignorant of, because we do not chuse them; they are therefore undoubtedly confistent with a State of Salvation. The Slips of honest Ignorance of our Duty are no more punished under the Gospel of Chris, than they were under the Law of Moses. For Christ our High-Priest doth atone for them by Virtue of his Sacrifice of himself, as well as the Aaronical Priest in Behalf of the ignorantly offending Jews, made an Atonement for them by his Sin-Offering. This † St

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<sup>\*</sup> Chap. iv. 17.

aul tells us in his Comparison of Christ's Priesthood rith that of the Line of Aaron. In his interceding God, and offering Sacrifice for Sins, he can have compassion on the Ignorant. Even the Romanists hemselves own, that possibly those whom they fleem Hereticks and Schismaticks may be faved.

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For they as fully confess the Possibility of Salvaon of Persons in our Communion, as we do in heirs, and upon the very fame Principle, to wit, wincible and innocent Ignorance. And for this we ave even Mr. Knot's Acknowledgment, and that oo in a \* Chapter where he's giving Reasons, why ne Side only can be faved: "We allow Protestants, fays he, as much Charity as Dr. Potter spares us, for whom he makes Ignorance the best Hope of Salvation." But though we trust, through od's Mercy, ignorant Papists will be faved, yet ill we firmly believe it to be a manifest Truth, that opery not repented of, either by a particular Reentance, if culpably adhered to, or by a general ne, if ignorantly, destroys Salvation. This Writer lys, and that truly, that it was the constant and niform Doctrine of the ancient Fathers, that those tho break the Unity of the Church are cut off from ny Share of the Promises made to the Church. But otwithstanding this, they did not think, that those tho transgressed for want of Knowledge of their Duty, will incur God's Displeasure. Such a Case is pitiable Instance, and that is enough to recomhend it to God's Mercy. They made a Distinction etween + Hereticks and their Followers, between the

<sup>\*</sup> See Charity maintained, Part i. Cap. i. § 4. in Chilling worth's Vorks, with which compare Chillingworth's Answer.

<sup>†</sup> Si mihi unum atque idem videretur esse, Hæreticus, et redens hæreticis homo, tam lingua quam Stilo in hac caufa conuiescendum esse arbitrarer. Nunc vero cum inter hæc duo plumum intersit: quandoquidem hæreticus est, ut mea fert Opinio,

the Guides and the People, between fuch as were born and bred in the Church, and afterwards apollatized into Herefy, and those that received their Errors from the Tradition and Seduction of their Parents. St. Austin speaking of this latter Sort. fays, "That they who defend not a false and perverse Opinion with any pertinacious Animosity, " especially if they did not by any audacious Pre-" fumption of their own first invent it, but to ceived it from the Seduction of their erring Parents, and were careful in their Enquiries after Truth, being ready to embrace it when they found " it, were by no Means to be reckoned among He reticks." That is, they had not the Formaling of Herefy, which is Pride and Obstinacy in Error, and therefore a more favourable Opinion might be conceived of them above others, who first founded Herefies, or embraced them afterwards out of fome vicious Corruption of Mind. Ignorance - therefore, fo long as it is not wilful and affected by us, the the Grace of the Gospel, renders those Offenon which are committed under it pardonable Transgressions. Which is the very Determination † & Cyprian gives, in the Case of Transgressing, ou Lord's Institution in offering Water alone at the Celebration of the Eucharist, which several of the Bishops in his Time did, having received the Custom ignorantly, and in the Simplicity of their Hearts from their Predecessors. Now as for the Usage it felf, it was a very dangerous and finful Breach of Duty. But yet as for those innocent and well-

qui alicujus temporalis commodi, et maxime gloriæ Principatolique fui gratia falfas et novas Opiniones vel gignit vel fequitor, ille autem qui hujufmodi hominibus credit, homo est imaginato one quadam veritatis ac Pietatis illusus. Aug. de Utilitate con dendi. Cap. i.

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<sup>\*</sup> Aug. Ep. clxii. ad Ep. Donat. † Ep. lxiii. p. 156. Ed. Oxon.

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neaning Men, who were bred up under the Authoity of a Tradition that opposed Christ's Institution, nd therefore in the Simplicity of their Hearts were gnorant of the Necessity of following it. "Pardon, fays St. Cyprian, may be granted to the Simplicity and Ignorance of fuch an one through God's In-'dulgence." \* And, " Let us give God Thanks, that while he instructs us in what we ought to do for the future, he forgives what is past wherein we have erred through Simplicity." St. Cyprian likevise in another + Place teaches the same Doctrine: One that errs, fays he, through Simplicity, may be pardoned, as St. Paul fays of himself: I was at first a Blasphemer, and a Persecutor and injurious, but I obtained Mercy, because I did it ignorantly. But after an Inspiration and Revelation made, he that wittingly and knowingly perfeveres in his Error, sins sine Venia Ignorantia, without ' Pardon for his Ignorance."

G. It is plain enough, Sir, that innocent and unffected Ignorance excuses from Guilt. And natural Reason tells us, that Sin is a Matter of Choice, and herefore God will impute nothing to us as a Sin at he last Day, but what proceeds from our own Will. Now when we are entirely ignorant whether an Action be finful, we cannot chuse or will the Sinfulness of t; therefore fuch Actions being innocently involunary are likewise uncondemning. This is not to be lenied; but let me observe, that those who live in Country where they have an Opportunity of exanining the Romish Tenets, and not only neglect, but bostinately refuse to do it, cannot pretend to be innotently ignorant; fuch Ignorance is their Fault and oin, and therefore every Thing they do under the nfluence of it will be finful. Neither can the Guides of the Romish Communion so easily pretend Ignoance: For they are supposed to have Abilities to

\* P. 157. + Ep. 73. p. 204. examine the Arguments carefully on both Sides; which yet if they have indeed done, and still cannot overcome the deep-rooted Prejudices of their Edu. cation, we have Reason to hope God will not condemn them. But if they have either not examined at all, or very superficially, or not with an honest la. tention to be convinced, though they fee their Opinions fairly confuted, there is great Reason to fear they are in dangerous Circumstances. Lastly, Since there is fuch an apparent Hazard of Salvation in the Communion of the Romish Church, and it is very difficult for a Man to plead he is not culpably ignorant of the Sinfulness of it, it is but small Comfort to a great Multitude who adhere to it, that there is Poffibility of Salvation in it. This does not prove that Communion is not dangerous, or that it is in itfelf a fafe Way to Heaven. There is no other Way of proving this, but by entering into the Merits of the Cause between us, and by shewing that they are a found Part of the Catholick Church, and have none of those Corruptions which we charge them with, or that the Things which we charge as Corruptions are Primitive and Apostolical. When they have done this we will allow that the Popish Communion, as fuch, is not in itself destructive of Salvation; but 'till then we must beg their Pardon. He himself tells us, \* St. Paul has laid his Curse even upon an Angel from Heaven, if he should preach any other Gospel or Faith than that which he himself had preached. Let the Pope then and his Clergy look to it, that they lye not under this heavy Penalty; which we being convinced they too justly deserve, have rejected that other Gospel, that new and erroneous Faith which they have added to the old; and having cleared ourselves of the Guilt, we hope God will not inflict upon us the Punishment.

\* P. 69.

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P. We heartily wish them to follow our Examples to reform their Errors by the primitive Standard; and then they will be exempt from this tremendous Curse, and both they and we shall teach altogether the same Doctrine, and nothing can then hinder our

being also of the same Communion.

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G. But, Sir, he still urges, that if, without any such Reformation in them, we are not of their Faith and Communion, we are not of that one Church or Communion in which alone Salvation is possible. For, says he, \* as we are called to one Hope, one Lord, and one Baptism, so to one Faith: And if there is but one Faith, it follows, that among the many Churches that teach different Faiths, but one can teach the One Faith, and this is undoubtedly the true one. Since then the true Church can only teach the true Faith, and without this Faith, as the Apossible faith, it is impossible to please God; Salvation cannot be possible to those who are not Members of this Church, unless they can be saved who live and die in a State displeasing to God.

P. But he does not consider, that all Christians are called to one Hope, all have one Lord, and one Baptism, and those of different and opposite Communions may have one Faith, that one Faith which is necessary for Christians to believe, in Order to their Salvation. When the Western Churches were divided into opposite Communions under several Popes, they all had the same one Faith, though they were not all of one Communion. The Donatists and Catholicks had both the one Faith, but they were not each of them equally Members of the One Church: and there had been no Difference between them, only that the former wanted, not the one Faith, but Chatity. And this St. Austin frequently acknowledges and inculcates in his Disputes with the Donatists.

\* P. 69.

I shall mention but one Passage: " The one God ! " fays he, is worshipped ignorantly even out of " the Church, and yet it is the same God; and the one Faith is had without Charity, out of the " Church, and yet it is the same Faith.—There's " one God, one Faith, one Baptism, one uncor-" rupt Catholick Church, not in which alone one "God is worshipped, but in which alone one God is piously worshipped; not in which alone the on Faith is retained, but in which alone the one Faithing " retained with Charity." So that in a Schismatical Communion the one Faith may be retained, a well as in the most Catholick. It is therefore a great Mistake to argue from there being one Faith, the there can be but one Church or Communion which teaches it. Upon Supposition then, that the Churd of Rome did teach the one Faith and that only, it does not necessarily follow, that she should be in all respects Catholick, and retain that perfect Charity with her Sifter-Churches, fo as that her Communion should be entirely unexceptionable. If then she should causelessly break off from the Communion of other orthodox Churches, and upon that Account become schismatical; the one Hope, the one Faith, the one Baptism, would be but of little Advantage to her without that Charity, which knits and unites her and all other Churches in one Catholick Communion. And this is most certain, that m Church has offended against Christian Charity 10 much as the Roman. But Secondly, a Church may teach the one Faith, and yet may teach another Faith besides it. It may teach all that is necessary to Salvation. It may instruct its Members in the Whole of the Divine Faith, by which they may be faved, if they live according to it, and yet over and above obtrude a human Faith upon them, and superadd foreign and new Articles to the ancient Creed, by

\* Lib. ii. contra Crescon. cap. 29.

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which they may lead them into dangerous and amnable Mistakes. Now this is the Case of the Romish Church; she teaches all the true Faith, properly fo called; but for all that it is not fafe to join n her Communion, because of her corrupt Additions, which being another Gospel than what the Apostles aught, St. Paul has anathematized. And there is nothing can excuse any of her Members in comnunicating with her, but only the Plea of honest gnorance, which we hope together with their Bapifm, and the one true Faith, and the all-fufficient Merits of our Bleffed Saviour may stand them in good Stead at the Tribunal of a merciful God. From what has been faid, it demonstrably follows, hat teaching the one true Faith St. Paul speaks of, s not the only Thing which constitutes a true Church n the most compleat Sense of that Word. For beides the one true Faith she may teach a different Faith from it, and the may be schismatically divided from Catholick Communion by unwarrantably separating from, or cutting off, other Churches. It s therefore a very infirm and inconclusive Way of reasoning, to argue from a Church's holding the one true Faith, that she is even so much as a true or found Part of the Catholick Church; and much more inconclusive is it, to argue that she is the true Church and Communion, that is the whole Catholick Church, in the strictest and fullest Meaning of that Word. And yet this is the Gentleman's Method of inducing People to believe the Church of Rome is the only true Church in the World, out of which there is no Salvation.

G. Besides, as I take it, if the one true Faith can be no where taught but in the one true Catholick Church or Communion; then that particular Church, wherein that one true Faith is taught, must belong to the one true Church or Communion. And if so, then the one true Faith, which is wholly contained

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in the three ancient Creeds, being taught in the Church of England, the Church of England must be a Part of the one true Church or Communion. We have hitherto believed that the two Churches are of opposite Communions, but by this Gentleman's Argument we must be widely mistaken. Either therefore they and we are of the same Communion, not withstanding the seeming Difference betwixt us; or else this Gentleman's Argument is manifestly abfurd.

He is very fond of \* a Passage in Bishop Pearson's excellent Work upon the Creed, as if much to his Purpose. The Words are these: "We read at the "first, that the Lord added to the Church daily

- " fuch as should be faved, and what was then daily done, has been done fince continually. Christ
- " newer appointed two Ways to Heaven; nor did
- "he build a Church to fave forme, and make another
- "Institution for other Men's Salvation, and so forth to these Words, none shall ever escape the eternal
- " Wrath of God, who belong not to the Church of
- " God."

P. Alas! if he has no better Arguments than thele his Caufe is desperate. This Place only proves, that none but those who are admitted into the Church of Christ by Baptism have a Right to the Promise of Salvation made to Mankind in the Gospel. Now! hope our Baptism is true Christian Baptism, though not given in the Romish Communion. We therefore have equally with the Romanists a Title to Salvation, if we do not forfeit it by our own Misbehaviour. Nay we have a better Title than they, because they have actually done a great deal to incur a Forfeiture, which we have taken the best Care we can to prevent. We all of us belong to the Church of Christ, both we and the Romanists, but they not so perfectly as we. For with Regard to their false Doctrine and corrupt

\* P. 349, 350.

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Worship and Breach of Charity, they are out of the thurch, and upon that Account are not in that State of Salvation, which we heartily wish and pray they may attain to. But if both they and we did not in ome Respects at least belong to the Church of Christ, and were within the Ark; then the Romanists could not believe that any baptized in our Communion were made Members of the Church, neither could we vice versa. But it is agreed on both Sides that Infants lying before they commit actual Sin in whatever Communion they are baptized, are made perfect Members of Christ's Church. And the same must be allowed of those who live in an erroneous and chismatical Communion, not knowing that it is so; hat is, when they do not know either that the spiitual Guides with whom they communicate are Heeticks because secretly such, or else that the Doctrine hey teach is actually false and heretical. The first Case of not knowing whether their Guides were hereical frequently happened in the Arian Times. For the Arian Bishops durst not propose their Doctrine openly to the People, but spake in Words seemingly expressing the Catholick Faith, which the People understood only in the true genuine Sense, whilst they had their own fallacious and infidious Meaning to put upon them. Now though these Men were really Hereticks, yet they were not so in the Eye of the People, who honestly took them to mean as they lpake, and so long the People were excusable in holding Communion with them. This is the Resolution which St. Hilary gives of this Difficulty with a particular Respect to the Case of Auxentius, the Arian Bishop of Milan, and others of the same Stamp: "They ascribed to Christ, \* says he, the Name of "God, because this was also given to Men. They " confessed him to be truly the Son of God, but

<sup>\*</sup> Hilar. contra Auxent. § vi.

to be orthodox and fincere according to their outward Expressions.

As to the fecond Case of being of a Church where false and heretical Doctrine is taught, and Communion with other Sifter-Churches is broken, and not knowing that any Thing of this Nature is done; which if they did know they would certainly leave the Communion of fuch a Church; I have already resolved it: And I think it may easily be resolved by the aforefaid Answer of St. Hilary. If Men are not apprized of any Herefy maintained in fuch a Church, fo far her Communion may be innocent to them, a the Communion of those Arian Bishops was to the Catholicks that St. Hilary mentions. And if through invincible Ignorance they join in an heretical Communion, which they through want of Judgment luppose to be orthodox and innocent, as no Question it was the Cafe of Multitudes in the dark Times of Popery, and is fo still, especially where nothing but Popery is professed; there is no Reason to doubt but God will make Allowances for fuch honest Ignorance: For fuch Perfons are outwardly or corporally in an Heretical and Schifmatical, but intentionally in

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G. Place inless eithe Baptif be val Mean: s sha Clergy uilt nake hey a inue no fal Worf Churc ration

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he Catholick, Church. And fince, as St. \* Austin peaks, corde sunt intus, they are in their Hearts in he Catholick Church, in arca unitate per eandem aquam alvi sunt, they are saved in the Unity of the Ark

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G. I perceive then, Sir, plainly enough, that this Place of Bishop Pearson is nothing to the Purpose, inless he can shew, that the Church of England does either admit Persons into the Christian Church by Baptism, nor is a true Part of it. If her Baptisms e valid, as this Gentleman cannot deny; then by her Means the Lord adds daily to the Catholick Church fuch s shall be faved, and whoever are baptized by her tlergy are made Members of that Church, which Christ built for Men's Salvation, or else Baptism does not nake Men Members of Christ's Church at all. And hey are not only made Members thereof, but coninue to be fo in all Respects, because they maintain to false Doctrines, nor communicate in any corrupt Worship, nor do any Thing by adhering to the Church of England, which can endanger their Salration; whereas the Case is quite otherwise in the Romish Communion. No Wonder then this learned nd good Bishop had a full Conviction of Conscience, that he was a Member of the true Church of Christ. For no Man knew better than he, that he Church of *England*, in which he prefided with fo much Credit both to her and himself, was a found nd uncorrupt Part of it; and that the Churches in he Romish Communion are not so, nor ever will be o, unless they will reform after her laudable Eximple.

This Gentleman fays, that the Passage he has cited s perfectly conformable to the Sense of the Scriptures and Apostolical Tradition. Which is certainly true, but it is not at all pertinently produced by him, uness he had made it out, that the Romish is the Caholick Communion, which is a Thing he all along

<sup>\*</sup> De Baptismo, Lib. v. c. 38.

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affirms indeed, or at least infinuates, but he may beg long enough before we will grant it without the least Shadow of Proof on his Part. And indeed unless the Thing were so plain, that every ordinary Capacity, and therefore most undoubtedly one of Bithop Pearfon's great Learning and Acuteness, mut observe it: Is it not amazing to see a Person inful. ing over the Ashes of this excellent Man, and intimating, that he who with great Christian Magnanimity chose the fuffering Side in the grand Rebellion was convinced that the Romifb Communion was the only true one, and that Interest only kept him from embracing it? This is such a Piece of Rudeness and Infolence, fo unlike a Gentleman and a Scholar, the every Body who reads it, will naturally judge, fud Stuff deserves to be used with more Ridicule and Contempt, than he has pleased to bestow upon this worthy Prelate. But however, we will let it past without farther Correction, and not imitate the Temper of this Writer, by returning upon him the like Treatment.

P. Let us leave fuch fcandalous Work to thole who take Delight in it. But as to the Point in Hand we as plainly fee, as he can, that it is of infinite la portance not to make a false Step in the Choice of our Religion: that there is but one Catholick Churd wherein our eternal Welfare can be secured; of which our Church is a much purer and fafer Part than their; that there is but one Ark to fave any Man from perishing in the Flood, and that there are several Chambers in this Catholick Ark, and those taken up by the Romish Communion are so infected with peftilential Diftempers, that it is difficult to People of the best Habits to live in them: but there are other Chambers inhabited by those of our Communion, which have been cleared of all Defilement and contagious Vapours, and are kept fo neat and well aired, that People may dwell in them with Sttisfaction

# Conversion and Reformation compared. 251

faction and Comfort. Now I would be glad to low which is preferable, the Romish or the English

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G. It behoves us therefore, as this Gentleman fays, examine with the utmost Impartiality, which is a foundest and best Part of the Catholick Church Earth, in which we may arrive with all Secuty at the Port we aim at, the Church triumphant Heaven. Let us therefore enquire which Church rees best with the Apostolical in Doctrine, Worip and Polity; and let us carefully stick to that hich has this distinguishing Mark of a true one, if then we may with full Considence be affured we wholly united with the one Holy, Catholick and postolical, and shall undoubtedly enjoy, in the ad, all those heavenly Blessings which God, through hrist, has promised in the Gospel to all who are no Members of it.

P. What you say is perfectly right. A Church's greement, with the Primitive in all effential Points, the only Mark we ought to have regard to; and to all other pretended Marks they are of no Value the Comparison: They are false Lights which may ad us out of the right Path to dangerous Precipices, om whence we may fall headlong into the Abyss of

erlasting Destruction.



#### SECT. III.

Neither Education nor Interest to be consulted in the Choice of our Religion.



G. N this Section he endeavours to prove that a Person's being educated in this or that, Religion, is not a folid Motive for continuing in it: and that Education will not excuse any of onfo

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those, who being come to the perfect Use of Reason, and rendered capable of examining the true Ground of revealed Religion, choose to go on blindfold in their Errors, rather than give themselves the Tro-

ble of a diligent Enquiry into Truth.

P. This is all very true; for whether a Man be bred in the Popish Communion, or in that of our Church, he is bound in Duty as much as possible to throw off all the Prejudices of Education which may biass him, and impartially to examine the Truth and Goodness of his Communion, and at according to the Judgment his Understanding pass upon fuch Examination. And if he does not this w the best of his Abilities, he does not act fairly and honestly, he is governed by Interest, or Humou, or some other bad Motive; and if he, being thu governed, determines wrong, as it is highly probable he will, he will incur the Divine Displeasure, and be condemned by God as well for his Infincerity, a his embracing a false Religion, both which are un questionably Sins of a very heinous and damning

G. No doubt of it, Sir, and therefore no Feard worldly Inconveniencies or Persecution, should de ter you or me, were we in France or Spain, and edir cated there in the Romish Faith, from enquiring whether the Religion we were bred up in, were con-

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onformable to the Truth of Apostolical Doctrine, and if it were not, from rejecting it, and endeaouring to join ourselves to some other more orhodox Communion, and so save our Souls, whatver becomes of our Bodies. No worldly Advanage ought to come in Competition with Truth,
which we are bound to adhere to at all Events.

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But let us suppose a Person admitted into the Caholick Church by Baptism, though by a schismaical Administrator, and this Person has been bred
p from his Infancy in a schismatical Communion,
and been prepossessed with an early and strong Preudice against the true one, by reading such Books
s have been from Time to Time put into his Hands,
and by the diligent and constant Instructions of his
piritual Guides, whom he has all along believed to
ave Authority to direct him. And suppose this
san, when he arrives at Years of Discretion, honestly
inquires into the Doctrines and Practices of his
strong Communion, and after all cannot find out his
suffishe, and cannot help thinking, that the Church
the joins with is, in all Respects, Part of the Cathoick.

P. We have determined this Point already, and ave concluded, that such a deluded Christian God will not utterly cast off. He will not indeed be revarded in so high a Degree, as a Person who is in ll Respects free from Error, and is totally a Memer of the Catholick Church. But he will be saved lowever, though his Reward will come far short of heirs who are of the true and right Religion. It is manifestly the greatest Blessing we are capable of in his World to be Members of the true Catholick or Orthodox Communion. For though it chance that Men are saved in a wrong one, yet they are sure to be great Losers thereby, because they will be in the Number of the least in the Kingdom of Heaven; and besides they are saved with very great Hazard,

because it is extremely difficult to be thorough honest in our Searches after Truth, and in our Exa mination, whether that we are in, be the right Com munion. God knows our Hearts are very deceitful. we often would gladly fancy ourselves fincere, who perhaps we have not indeed given the Arguments of both Sides an impartial Confideration through Lan nefs, or too great an Affection to the Cause m espouse, or through too violent an Obstinacy in on Will, which suspends or restrains the Enquiries of the Understanding, when perhaps it has got so far to be half convinced we are in the wrong. This often happens through the Sway of predominant Paffion which like not to be croffed by attending too close to the Arguments on the other Side of the Question

G. Not only the Love of Ease, the Solicitudes this Life, the Fear of incurring the Displeasured Friends, or falling under the Lash of persecuting Laws, which is a Thing always highly to be feared in Popish Countries, are the real Obstacles to the find ing and embracing the Truth. But it may be Prid and a sturdy Humour may keep Men from suff ciently enquiring into their received Opinions, and hinder them from giving up what they have received for Truth for a long Course of Years. For it is with infinite Difficulty Men suffer themselves to be de spoiled of their old Notions, which they have been long acquainted with, and are grown familiar and almost natural to them. Now if through any of these finful Causes we are not thoroughly honest and fincer, we cannot lay any Claim to the Virtue of Sincerity, and confequently not to the Benefit of it: And there fore our Prejudices in fuch Cases are unpardonable and utterly inconfistent with a justified State. Sir, is it not pleasant to see this Gentleman content ing that neither Interest nor Education, but barely the Force of Truth ought to be consulted as a Motive to determine a Man in the Choice of his Religion?

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P. It is very pleasant indeed, since the Romanists mploy all their Endeavours to stifle a Search into the ruth, and if it be possible, will not suffer any Perns to read our controversial Writings, but such as ey believe are so thoroughly rivetted and hardened their Notions, that it is impossible they should reive any Benefit by them. In the Popilh Countries heretical Book is not permitted to be perused, and ere in England the Romish Clergy exert all their Auority, which is very great, to fet their People against ir Books, and to instil into them the greatest Aborrence and Detestation of them: And at the fame ime they are every now and then furnishing them ith new Books of their own, and that frequently in private a Manner, that they come not so much as our Knowledge.

G. And yet this worthy Gentleman is pleafed to eak of fome who are afraid either to read proper ooks, or apply themselves to proper Persons for eir full Instruction: And to affirm roundly of them. thout the least Danger of rash Judgment, that the olden Calves of Liberty and Interest have the pre-

iling Power over their Hearts.

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P. It feems then if People will not read Popilb oks, and apply themselves to Popish Priests for eir Instruction, there is nothing too bad can be d of them. But yet these Popish Priests will not ow their People to read our Books, or to apply emielves to us for their Instruction. No, there buld be a great deal of Danger in that; ours it feems by no Means proper Books, nor our Clergy pror Persons from whom to receive Instructions. But s is not fair Dealing. A diligent and faithful Enarer ought to have the Arguments on both Sides tore him, which cannot be, unless he reads the oks written on each Side of the Question, and is e to consult our Priests as well as his own. What en must we think of those who are notoriously ainst this Method, and yet pretend to plead for it?

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G. I suppose the Reason of that is, that he wisely takes for granted, Truth must be only on their Side, therefore there is a great deal of Reason why we should read their Books; and at the same Time why their People should not read ours. For if they are solely in Possession of Truth, then you know any Thing that either can be said or wrote on our Side,

must necessarily be all Error and Herefy.

P. Yes, I doubt not this is the Reason of their partial Dealing. But no Man ought to take it for granted that Truth is on his Side, 'till he has examined the Arguments on both Sides, as far as her capable of doing so; why then do they with so much Difficulty permit, even here in England, our Book having a free Course among them, that they may know what we have to say for ourselves, and have an Opportunity of considering the Force of our Arguments? They are afraid, I suppose, they should be drawn to a Conformity to the Religion Alamoda and to Worship the Golden Calves of Liberty and Interest, which would be a most horrible Thing where the Papists have not the Privilege of setting them up.

But pray, Sir, how far will he endure this Enquiry after Truth should reach? I fancy he will not allow Man to compare the Doctrines of their Church with Scripture and Antiquity; which is the only Enquiry

of any Significance.

G. Not a Word of that. His whole Examination, he fays, ought to be of this one fingle Point, whether it has all the necessary and essential Marks of the true Church of Christ. Now you know, Sir, Agreement in Doctrine with Scripture and Antiquity cannot be one of these essential Marks; for he has a whole Chapter to prove, that Scripture does not teach all Things necessary to Salvation. And if he should say, that an Agreement with Antiquity, a distinguished from Scripture, is an essential Marks.

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e Un hurch nen we are at Liberty to compare every of the opish Doctrines with the Writers of the Primitive hurch. Now we will allow this to be a good lark, though not an effential one, without the uthority of the Scriptures. And if they can prove heir Doctrines from the consentient Testimony of the Primitive Fathers, I freely acknowledge they ill then do something; but otherwise, an Enquiry ter any pretended Marks of the true Church, is elusive and fallacious, and nothing to the Purose.

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P. What you fay, Sir, is unanswerable. e no Marks of a true Church which agree with the omish, but what likewise agree with all other true hurches. For Instance, the Church of England (for ir Church fince the Reformation is the fame as bere, bating the Corruptions of which we have diflarged her) has been all along, ever fince there as a Church in this Kingdom, a Part of the visible hurch, and is fo still; and so are the Churches of reece, Asia and Egypt, many of which were sooner, d consequently have been longer visible than the hurch of Rome itself, and therefore have a better itle to perpetual Visibility, if that be a Mark of e only true Church, than even all the present omish Communion. Besides, the Promise of pertual Visibility was not to the Church of Rome, or e Churches only in her Communion, but to the hurch, that is the Catholick Church, which had a ing before there was a Church at Rome, and may we a Being when the Church of Rome is destroyed; Fate which may possibly happen to her, as it has other Apostolical Churches, and yet God's Promise made good still to the Catholick. Perpetual Vipility therefore cannot be the Mark of any partillar Church, but it is the Effect of God's Promise to e Universal. Our Church likewise, and the Eastern burches, have an uninterrupted Succession of Bishops and

and Pastors from the Apostles down to this Time! He fays, the Romish Church has had this in the same But that is an Affertion which he Communion. cannot prove. And as to the Churches in the Romin Communion's being Catholick or Universal, as to Time and Place; that is not true. None of the Western Churches are Catholick as to Time, and indeed no other Church is but that of Jerusalem: This therefore is no Mark of the Truth of any Communion Neither are the Churches in the Romillo Communion Catholick as to Place, they do not extend themselve all over Christendom, no more than our Churches do It would therefore be a Falfity in them or us to claim Universality of Time and Place as an effential Man that either of us is the true Church; therefore it is not true, that it is any Mark at all.

G. The perpetual Visibility, the Succession of Bishops, the Catholicity of Time and Place, which you have been just now shewing to be very incompetent Marks, he affirms to be the essential Marks of the true Church of Christ. You have besides shewn the Church of England has as good a Titles them all as the Romish; and consequently you have effectually proved, if we will believe this Gentleman that she has on her Side the essential external Marks of that Apostolical Church which Christ established on Earth, and to which he made the Promises of a perpetual Assistance; therefore we have Reason to challenge his Promise of owning her to be a Part of

the true Church of Christ.

P. So then he thinks, that every Part of the true Church has all these effential Marks, otherwise is would not declare, that if the Church of England had these effential Marks, he would allow her to be a Part of the true Church. Which is as much as to say that every Part of the true Church has these Marks But now if every Part of the true Church, that is, according to him, every particular Church in Com-

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munion with the See of Rome has these effential Marks, then the Churches of France and Spain have perpetual Visibility, and are Catholick both as to Time and Place; and the Church of England had the fame effential Marks before the Reformation. Now who does not fee at first Sight, that this is abfolutely false? Will he fay, that a particular true Church necessarily has perpetual Visibility? Then it is as ancient as the Church of Jerusalem, then also it will endure to the World's End. And if it must have this perpetual Visibility, and also a Succession of Bishops from the Apostles in the same Communion; then it must necessarily endure to the World's End in Communion with the See of Rome: Then the Eastern Churches and the Church of England could never have been of another Communion. These are the natural Confequences drawn from what this Gentleman affirms about his effential Marks: and I leave the Absurdity of them to be judged of by the Capacity of every ordinary Understanding.

G. However, he fays he can make it appear manifeftly, that these Marks belong entirely to the Church in Communion with the See of Rome.

P. Let him then make it appear, that perpetual Visibility belongs to the Church of Rome. Let him shew, that God has promised in the Scripture, that he will be always with the Church of Rome to the World's End. And if he cannot prove her perpetual Visibility, how is it possible to prove there shall be always a Church or Churches in Communion with her. He cannot fay, that the Church of Rome has as yet been perpetually visible, because the End of the World is not yet come. I grant she has been hitherto visible, but I deny she has been perpetually visible. This Mark then of the Romish Church has entirely vanished. Then as to Catholicity of Time and Place; we will suppose that only a few Churches should communicate with the See of Rome, and the

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greater Number should not, as happened in the Time of Constantius, when the far greater Number of Bishops refused Communion with Liberius, till he rejected that of St. Athanasius: It cannot furely in such a Case be faid that the Churches in Communion with Rome are as to Place Catholick. Neither does Universality of Time necessarily belong to those Churches, because many of them were not founded by the Apostles, and even the Church of Rome herfelf was founded one of the latest of the Apostolick Churches. what fignifies a Succession of Bishops which she has in common with other Churches not in her Communion? This is a Mark which others have besides her. and is of no Moment, unless there be joined thereto a Succession of Doctrine from the Apostles. This is worth all the other Marks put together. And now! defy him to shew the Church of Rome, and those in Communion with her, have this necessary and essential Mark. If he can prove this is on the Romin Side, then the Controversy will be brought to a fair Issue, but every other Debate is mere trifling, and ought to be difmiffed forthwith.

G. It is as plain as 2 and 2 make 4, that perpetual Visibility cannot be a Mark of any Communion, because it is impossible to know, 'till the Confummation of all Things, whether those Churches will continue 'till then. God indeed has promifed that his Church will remain to the End of the World; but it does not follow, that all, or any of the Churches now in Communion with Rome will fo continue. The Gentleman, I suppose, takes it for granted, but here I perceive he begs the Question, as is customary with But of this we must require a little Proof. Universality of Time and Place neither belongs to Rome nor us. Two of these pretended Marks therefore are nothing to the Purpose. The third Mark, an uninterrupted Succession of Bishops, is commonto both. We can prove an Episcopal Succession from

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the Apostles as well as they; and what is more, we can prove a Succession of Apostolical Doctrine, which is more than they can do. And this last is the most necessary and essential Mark of a true Church. So that we have one Mark more than they, and that the best Mark of any. All this is perfectly clear, and yet he is very positive, that the Reformed Church of England has not the Marks which the Church of

Rome lays Claim to.

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P. You do not I see perceive it, Sir, but the Falacy lies in the Word Reformed. We grant the Church of England, as Reformed, has not been always visible, nor has not all along had a Succession of Bishops eaching the same Doctrine and no other, which she has taught fince the Reformation. And we justly etort upon the Romanists, that the Church of Engand, as Popish, has not been always visible, nor alvays had an Episcopal Succession teaching the same Errors, which the Popish Church teaches. But still t does not follow that the Church of England, conidered neither as Popish nor Reformed, but as Chritian, is not, nor has been a Part of the visible Church, nor has a Succession of Bishops from the Apostles. She has therefore the same Title to be a rue Church as any in the Romish Communion, and a better Title, because she has a Succession of Apostoical Doctrine, which they unfortunately want for all hose Points of Religion wherein they differ from us. The Church of England all along, even in the darkest limes of Popery, has had the fame Scriptures, and he same Creeds, and therefore has had all along a real Succession of Doctrine from the Apostles. o some Points she had not Apostolical Succession, all fould be done was to correct those Mistakes, and reluce her to the Doctrine of the Apostles; and this s all her lawful Church-Governors did at the Refornation, which ought therefore to be esteemed a very godly Work.

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G. Sir, I thank you for advertising me of this fal. lacious Quibble, which turns upon the Word Reformed. And I think it is now as clear as the Light. that the Church of England, though neither as Popula nor as Reformed, but as Christian, has a better Title to what is the most effential Mark of a true or found Part of the Catholick Church, than any or all in the Romish Communion. I therefore may affirm with Truth of the Romish Church, what he does of our most falsely, that she is engaged in a defenceless Caule, and can have no Title to the Promises, 'till she returns to ber old Mother-Church, the Church of the Apostles. and teaches the same Doctrine she did, and no other: 'Till she does this, we can in no Sense look upon her as our old Mother-Church: The Name of Step-Mother is the best she can deserve from us.

But, Sir, do not you observe that he all along speaks of the Necessity of a Church's being in Communion with the See of Rome, in order to be a true Part of the Catholick Church. To me then it is very evident, that the most necessary and essential Mark of a true Church, is being of the Roman Bishop's Communion.

P. Yes, this is one of their principal Marks; Bellarmin fets it down as his Seventh. But the Missortune is it cannot be proved from Scripture and Antiquity, that it is necessary to communicate with the Pope of Rome, in order to be a Member of the Catholick Church. All Churches are bound to maintain Communion with each other in the true Faith and Worship of God. And which ever of them causelessly breaks this Catholick Communion, whether they be the Churches of Rome, France or England, they are schissmatical. But the Bishops of England and France are no more obliged to be in Communion with the Roman Bishop than the Roman Bishop with them; their Communion is reciprocal. And if the Bishop of Rome is the Centre of Catholick Unity, and all Bishops

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re tied to acknowledge him for their necessary Head: then all Bishops, though never so numerous, who re not in his Communion, would be schismatical; nd those Bishops, though never so few, who are nited with him, are the only Catholick Bishops. The Consequence of which is, that all Bishops derive heir Catholicity from him; he therefore is the only atholick Bishop essentially and necessarily, the rest may be fo, but he must be so. Hence it follows, that f the Promise of Infallibility is made solely to the Romish Communion, it must necessarily be seated in he Pope alone; because it is possible for all other Bishops to break off from his Communion, and herefore they may all err. Therefore the Pope alone nust have this invaluable Privilege. It is he infuses Catholicity into all others. As then he is the Founain of that, he must be the Source of Infallibility: For effential Catholicity and Infallibility cannot be eparated, the latter according to the Romanists being promised to the former.

G. If the Bishops have not any Authority in the Catholick Church, but as they adhere to the Bishop of Rome, then the whole Authority of the Catholick Church must be vertually in him. Now in whomoever this entire Authority resides, he or they must be an infallible Judge. Now it is evident the Pope alone has this entire Authority according to the Romanists in an absolute and proper Sense, and the Bishops have only a Share of it conditionally, in Case they persevere in the Romish Communion. Pope's Infallibility then is the fundamental Principle of the Romish Faith: Whoever therefore do not be-

lieve it are downright Hereticks.

P. And yet so it happens, that vast Numbers in the Romish Communion do not believe it. And many learned Divines among them have substantially demonstrated the contrary. But then if the Pope is not infallible, he is not necessarily and essentially the Prin-

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ciple of Catholick Unity, and then the Catholick Church may subsist without him: And then what will become of this most super-eminent Popish Mark of the true Church, Communion with the See of Rome? We are either obliged to look upon the Pope's Decisions to be infallible, or we are not: If we are obliged, then those who do not look upon them to be infallible, deny a first Principle, a fundamental Article of Faith, and are guilty of Herely: If we are not obliged, then the Pope may err in Matters relating to the Faith, and may therefore tun Heretick; and it is possible he by his Power may gain fuch a Party, as to be able to fecure a Succession of Persons of the same heretical Principles for a long Time together; and consequently for so long as the Popes continue Hereticks, Communion with the & of Rome cannot be necessary, because it is not lawful to communicate with declared and open Hereticks. But now, if this be possible, then the Catholick Church may continue fome Time without Comminion with the See of Rome, and if some Time, this cannot be an effential Mark of the true Church; and if it is not fo, then we are not to blame for affirming our Church may be a true Part of the Catholick, though it is not in Communion with the Roman See.

G. You have thus made it out, Sir, that there are as dangerous Hereticks in the Romish Communion as out of it, who believe no more than we do, that the Bishop of Rome is by Divine Right the Centre of Catholick Unity; and that no other Communion can be the Catholick but his. These say, that a Council may depose him, which would be very strange, if Communion with him be absolutely necessary. By clear and evident Consequence therefore it appears, that these believe as we do, that if there were no Bishop of Rome at all, the Catholick

Church would continue without him.

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P. These learned Men, as you observe, are in the pinion of the Church of Rome very dangerous fereticks, and yet, out of worldly Policy, the Pope nd his Partizans dare not declare them fo, and cut hem off from his Communion, although they conradict the fundamental Principle of it. For if he hould cut them off, a great Number of the Bishops, which now adhere to him, would become of anther Communion, as those of our Church have; nd what would then become of the Extensiveness f their Communion, which they now fo much boaft f? But though these two Parties make a hard Shift keep together, yet it is manifest this Notion of he Necessity of communicating with the Pope, and he direct Consequence of it, his Infallibility, have een the Cause already of great Disturbances, and ill, in all Probability, one Time or other, occasion Division among the Churches that are now in the Comifb Communion. The Jefuits and the high Paalins, who declare for the Infallibility of the Popes, rite with as great Vehemence and Bitterness against hose who deny it in their own Communion, as gainst us; and shew plainly enough what they ould do, if they durft. And their Adversaries, articularly those learned Affertors of the Liberties the Gallican Church, are as brisk as they in dending the contrary Opinion, and fufficiently intipate, that if their Adversaries went to Extremities ith them, the Pope would foon be made fensible ley have no Notion of his Communion, being vertally that of the Catholick Church, and how ill they ave been able to endure his Usurpations, grounded hainly upon this false Bottom. And indeed it is a Vonder how this latter Party could bear these false nd heretical Pretences fo long, when they have fo ally confuted them both from Scripture and Antiuity.

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#### 266 A full Refutation of ENGLAND's

G. We will take our Leave, if you please, Sir, of this Section, and come at Length to consider the History of the first Establishment of Christianity in this Island, and see whether the British and Saxon Churches taught the same Doctrine and Faith with

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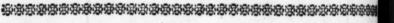
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the present Romish.

P. I was afraid we should never have come to this principal Part of the Controversy. He has spen one whole Dialogue, and Part of another, upon the Romish Infallibility, which if he could prove, then would be indeed no Occasion to descend to any particular Debate. However, since he has at last condescended to enter upon it, let us follow him a closely as we can.



#### SECT. III.

Of the first Entrance of Christianity into Britains
Its Supposed Progress and Establishment them
in the Reign of King Lucius.

G. T is not at all improbable, that fever Perfons professing the Christian Fatt came over into Britain in the App stolical Age.

P. But Bede, our most ancient Church Historian feems to think they made no great Progress in the Conversion of the Britons. For \* according to him they did not receive the Faith till King Lucius Time. Indeed Gildas, in the Opinion of many of the learned in these later Times, seems to intimate that Christianity was received much sooner among them. This Author, after having mentioned to Victory of the Romans over Boadicea and the Briton

\* Lib. i. Cap. iv.

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d the Resettlement of the Province in Peace, has following \* Words: " In the mean while Christ the true Son, not of the temporal Firmament, but of the supreme eternal Tower of Heaven. (shewing, or having shewn unto all the World his glorious Beams in the Time, as we know, of Tiberius Cæsar; in which, without any Impediment, his Religion was propagated, Death being threatened, against the Will of the Senate, to those who informed against the Soldiers of it) first affords his Rays, i. e. his Precepts to this Island, shivering with icy Cold, and separate at a great Distance from the visible Sun: which Precepts, though they were received coolly by the Inhabitants, yet were followed by some of them entirely, and by others less, till Diocletian's nine Years Perfecution." Now Gildas fays, " In the mean while Christ affords his Precepts to this Island." But s is a very loose indefinite Way of speaking, and nsidering how rambling and incoherent this Writer it is impossible from his Account to fix the Time this Island's embracing Christianity. This hower is certain, that Bede understood Gildas's mean bile of the Time of King Lucius and Pope Eleurus. For after he speaks of the British Conversiunder this imaginary King, he ends his Chapter It as Gildas does this Paffage, "The Britons, fays he, kept the Faith they had received whole and

Interea glaciali frigore rigenti Infulæ, et velut longiore terum recessu Soli visibili non proximæ, verus ille Sol non de namento temporali, sed de summa etiam cœlorum arce temra cuncta excedente (universo orbi præfulgidum sui coruscum endens tempore, ut scimus, summo Tiberii Cæsaris, quo abse ullo impedimento ejus propagabatur religio, comminata, atu nolente, a Principe morte dilatoribus militum ejusdem) lios suos primum indulget, id est sua Præcepta, Christus: Quæ et ab incolis tepidè suscepta sunt, apud quosdam tamen integrè, alios minus usque ad Persecutionem Diocletiani Tyranni nonnem, Gale's Script. xv. p. 3. " inviolable,

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inviolable, and in an undiffurbed Tranquillity " the Times of Diocletian." This makes it plan Bede had Gildas before him, when he wrote this, and that he construed this Passage of King Lucius's Conversion. He is indeed mistaken in this Particular for there never was such a King as Lucius, as I fal prove hereafter. But his interpreting interea, in the mean while, after this manner proves sufficiently, that it cannot be concluded from this indeterminate Wa of speaking, which was the precise Time of the Conversion of any of the Britons. Bishop Stilling fleet and Mr. Collier suppose, that Gildas fixes to Time of the Victory over Boadicea to be the Penn of Christianity being received here. But there is n Certainty this is Gildas's Meaning. He no who fays fo in express Words. All that he says is total Effect, that some Time after this the Christian Ro ligion was introduced, and continued undisturbed the Time of Diocletian.

G. If this be true, as it seems to be, then as it as I can perceive, there is not one, either British a Saxon Historian, who testifies, that any one of the Apostles or Apostolical Men preached the Gospel Britain. As for all the later Writers, they are undoubtedly of no Authority; for they only reported ther their own or other's Fictions. But let us in once suppose, Sir, that Gildas testifies the Gospel was preached here soon after the Victory over Boadies, what will follow from thence?

P. That none of the Apostles could come hither till after the eighth Year of Nero's Reign, An. 61, who this Victory was gained; so that St. Peter could me pass over to this Island in Claudius's Time, as the Gentleman is willing to believe he did: Neither is a probable that any Christians, as he would suppose went over from Rome in the Reign of Claudius.

G. But many grave Authors affert positively, the when the Jews were banished by Claudius from Roma

# Conversion and Reformation compared. 269

Peter, among others, took that Occasion to come Britain.

P. Who these grave Authors are, it is by no cans worth while to enquire. For let them be who y will, they have no Authority to affirm St. Peter er was here, but that of the notorious Spreader, not Inventor of salse Stories, Metaphrastes, who ed in the tenth Century, and whose Testimony by Men of Sense is allowed to be very insignificant.

G. Well, but what do you think of Aristobulus, eminent Roman Convert mentioned by St. Paul, m. xvi. 10. who was fent over into Britain by St.

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Rome,

P. I know the modern Greeks in their romantick enologies, and the like fabulous Writings, fay a eat deal of him; but a Man must have an odly ned Head that can give Credit to such bare-faced regeries.

G. But was not St. Joseph of Arimathea directed

her by St. Peter?

P. No doubt of it: By the same Token that he ne into France in St. Mary Magdalene's Ship, from ence he went into Spain and Britain. It is really y unaccountable to fee Men of Sense in other ings, fo blinded in Matters of Religion. But yet . Cressy, a Benedictine Monk, a Person of consiable Learning and Abilities, takes great Pains to is up the Story of St. Joseph to the best Advane; and yet after all it is neither better nor worse n a late Figment of the Monks of Glassenbury de up to give a venerable Antiquity to their Motery, and bring Profit to themselves. For there not a Word of Truth in it, and it is not mentioned any authentick Historian or Writing within a thoud Years after the Time of St. Joseph. I presume das, or at least Bede and Nennius would have set it wn, if there had been any fuch Piece of History their Times. But fince they did not, our Romish Brethren

#### 270 A full Refutation of ENGLAND's

Brethren must pardon us, if we cannot believe the is the least Shadow of Authority for such a triffin

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G. But let this be as it will, for this Gentleman fo confiderate as to lay no Strefs, nor build any to guments upon these Facts: He will not accuse us Passion and inexcusable Partiality for disbelieve them, as Mr. Cressy is pleased to do. But pray, so before we go any farther, had St. Paul no hand in a Conversion of Britain?

P. There is far greater Probability that St. In was our Apostle, than St. Peter or any commission by him: As Bishop Stilling fleet and Mr. Collier for him have fully proved. St. \* Clement of Rome, the conversed with the Apostles, affirms of St. Paul, the taught the whole World Righteousness, and went to tiqua the discuss, to the Bounds of the West. In the Bounds of the West may probably comprehe Britain as well as Spain, to which + last Country! Hierom, Theodoret, St. Cyril of Jerusalem, and in phanius say he travelled. And by the by it is markable, that St. Clement takes no Notice of Peter's preaching in the Western Parts, though speaks of him and his Martyrdom in the very see Chapter where he mentions St. Paul.

G. But what is this, Sir, to St. Paul's preaching Britain? Here is some Authority for his going spain, but I do not perceive any Thing else.

P. Those two learned Persons Bishop Stillings and Mr. Collier thought there was some Likelihous of his going into Britain also. But I am of you Mind, I think the Authorities they produce will prove it. The Fathers, alledged by them, affin only this, that St. Paul preached in the Parts of West, or that he went to the Bounds of the West,

<sup>\*</sup> Ep. i. c. 5. † See the learned Mr. Wotton's Note upon the above of Passage in St. Clement.

to Spain: Which feem to me to be Terms meang all the same Thing. It is true Britain may be filly said to be contained within the Bounds of the reft. But as Spain by being terminated by the Testern Ocean may very properly be called the Bounds the West, it does not follow from that Expression, at St. Paul went any where else. Bishop Stillinget quotes \* Theodoret for St. Paul's converting the ritons, because after mentioning Spain, he fays this postle brought Salvation to the Islands that lye in the cean; now in all Probability, fays that great Man, e British Islands are understood by him. But meinks it is more probable, that Theodoret means not he British, but the Islands lying in the Mediterranean ea, particularly Crete and the ambient Islands, whier it is certain he failed after his return from Spain. his Bishop + Pearson shews, as do also many of the learned in the Romish Communion. And without pposing this, that St. Paul returned into the East nd then went to Crete, we cannot reasonably explain le Epistle to Titus. Lastly, Bishop Stilling fleet brings e Authority of Venantius Fortunatus, who describing . Paul's Labours fays what follows:

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Transit et Oceanum, vel quà facit Insula Portum, Quasque Britannus habet terras quasque ultima Thule.

ut this he acknowledges looks like a poetical Exression: For by these Verses there is the same Reason of say St. Paul was at the farthest Part of Scotland, as any other Part of Britain. And besides this Writer ot living till the latter End of the sixth Century annot be reckoned of any great Authority for what was done by the Apostles. However Venantius's

<sup>\*</sup> T. 1. in Pf. cxvi. p. 870.

<sup>†</sup> Opp. Posth. Ann. Paul. p. 21. et de Successione Rom.

pp. p. 79. § See Tillemont. Note 74 upon St. Paul.

## 272 A full Refutation of ENGLAND's

Testimony, indifferent as it is, is far more ancient than any there is for St. Peter.

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G. As far as I can discern, you have made it out that neither St. Peter nor St. Paul, nor any other of

the Apostles, came as far as Britain.

But what have you to fay to Eusebius's Testimony! Who in his \* third Book of Evangelical Demonstration undertakes to prove, that the Disciples, who set preached the Gospel to the World, could be no Inpostors or Deceivers; and among other Argument he makes use of this, that though it were possible for fuch Men to deceive their Neighbours and Country men with an improbable Story, yet what Madne were it for fuch illiterate Men, who understood on their Mother-Tongue, to go about to deceive the World by preaching this Doctrine in the remote Cities and Countries? And having named the Roman and feveral others, he adds particularly, that some passe over the Ocean to those which are called the British Island † Theodoret has a Passage much to the same Purpole Now as Bishop Stilling fleet argues, unless this ha been a Thing very well known at that Time, the Christianity was planted here by the Apostles, why should he so particularly and so expresly mention the British Islands?

P. It must be confessed these are great Authorities. But I think they must in Reason be reduced none, because it is highly probable Theodoret in the Matter only follows Eusebius, as it is customary in many Things for the Greek Fathers to do.

And as to Eusebius, it is a Pity he has not informed us how he came by this Piece of History, and which of the Apostles planted the Faith in these Parts. Methinks if he had had any Certainty of the Fact, one would expect to meet with a particular

<sup>\*</sup> Cap. 7. p. 112. + Græc Affect. Lib. ix. See it quoted by Bishop Usher in his Brit. Eccl. Antiq. p. 2. & 3.

Account

count of it in his Ecclefiastical History. re is nothing of that Sort to be found there. But n you will fay, how came Eusebius to affirm, that ne of the Disciples of Christ came hither? I can re no more likely Reason for it, than that he perved by some Passages in \* Origen, of whom he s a diligent Reader, that Christianity had been ly propagated here, and so concluded too hastily, at this happened as early as the Time of the Apoes. But herein he was certainly mistaken: For Sulpicius Severus fays expressly, that under Marcus relius Antoninus Martyrdoms were first seen in Gaul, ause God's Religion was received later beyond the pes. He means the Perfecution which befel the surches of Lyons and Vienne in the Year 177. Now s is a plain Testimony that the Conversion of the ulish and also of the British Churches happened er than the Apostolical Times. And one would aginé that a native of Gaul knew more of the Anuities of his own Country than Eusebius, who ed at a great Distance, and seems to be very ignoht of the Rife and Progress, and Condition of the estern Churches, of which he gives a very meagre ccount. With Sulpicius agrees the ancient Author the & Acts of St. Saturninus, the first Bishop of ulouse and Martyr: "The preaching of the Apoftles, fays he, by little and little, and gradually, shone forth in these Parts (i. e. in Gaul) and very few Churches were built in some Cities by the Devotion of a few Christians before the Consulship of Decius and Gratus (An. 250.) but nevertheless by the miserable Error of the Gentiles many Temples

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In Ezek. Hom. 4. Quando enim terra Britanniæ ante advenn Christi in unius Dei consensit Religionem. And in Luc. Hom. Virtus Domini Salvatoris et cum his est qui ab Orbe nostro in ritannia dividuntur.

<sup>†</sup> Lib. ii. c. 46.

Apud Ruinarti Acta fincera Mart. p. 110.

G. I think, Sir, you have abundantly proved, to in the first Century or Apostolick Age, there was ther a Christian Church, as this Gentleman gran, nor scarce a Christian in *Britain*: It is not altoget improbable indeed some few of the *Romans* who can over might be Christians, and some of the *Brita* might be converted at *Rome*, and become the providential Instruments of the Conversion of others. The might perchance be true in the latter End of the state of the the Age; but whether it was so or not, there is no Endence, as I presume, from your former Discourse.

P. There is no direct Proof, all is Conjecture, and nothing else. So far indeed we are sure from Tertuliant that some Time in the second Century Christians was brought into this Island; but who were the Persons that introduced this great Blessing is not most tioned by any authentick Historian. For as for king Lucius—

G. Yes, Sir, King Lucius was the Person for whole Reign this Bleffing was reserved.

P. But alas! Sir, there is not one Word of Truin in that whole Story, as you will find upon Examination.

G. Why, was not Lucius Son of Coilus, King of Britain in the Reign of Trajan, of whom it is recorded by very authentick Historians—

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P. Authentick Historians! Like Father like Son, oth equally Fictions. The Son indeed is the older f the two, which is somewhat unnatural. For Lucius mentioned by Bede. But the good King Coil and is Father Marius, I take to be very little older than at most authentick Historian, honest Geoffery of Commouth, whose History is as full of Falshoods as ines.

G. Well, but this Gentleman tells \* a very long and serious Tale of one St. Timothy, younger Son of udens, a Roman Senator, and Claudia, both menoned by St. Paul, 2 Tim. iv. 21. that he was ordainly a Priest and sent into Britain, where he disputed ublickly with the Druids, and by his persuasive Dispurses convinced King Lucius of the Truth of Christian.

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P. I am forry to fee fuch idle Stuff produced with much Gravity. There is not a Syllable of Truth the whole Story of this pretended St. Timothy; hich is founded upon nothing but false and incontent Legends, as might easily be shewn, if there ere Occasion. I shall content myself with observes, that this extraordinary Saint, whom this Gentlean so wonderfully adorns, is no where to be found it in the Acts of St. Praxedes and Pudentiana, to hich all † Men of Understanding in the Romish Comunion give the Name of Fable and Dream, and ject, as unworthy of all Credit.

G. This is a little hard to unfaint Timothy all at ice, after this Gentleman has faid so many fine hings of him. But did not King Lucius send to leutherus to desire to be instructed in the Faith?

P. For my Part I cannot believe it, there being the Marks of Fable upon this Story that can be nagined. First of all, it is very uncertain when a Thing happened. For Bishop Usher reckons up

<sup>\*</sup> P. 84. † See Tillemont, Vol. ii. Notes 2 and 5 up-

## 276 A full Refutation of ENGLAND's

no less than twenty-three Opinions of several Author about the Time of this royal Conversion. Now this renders a Thing very fuspicious, when People cannot agree about it when it was done. Even But himself differs from himself. For in his Chronick he fets the Story down \* after the Death of Lucin Aurelius Commodus, the Brother of M. Aurelius Anto. ninus, and in his History, he fays the Thing has pened during Commodus's Life, in the Year 167, a appears from the Recapitulatio chronica, at the End his Ecclefiastical History. Now Bede is the very fit Author that ever put it in any History or Chronick and you fee he is fo much at a Loss where to plan it, that he unhappily contradicts himself. Beside that it could not happen An. 167, because Eleuthon was not Bishop of Rome 'till about ten Years after And pray from whence had Bede this curious Pin of History? Why, from the filly ill-contrived Box called the Liber Pontificalis, which was patched about the latter End of the fixth Century by no Boo knows who, and which has the following World +" He, Eleutherus, received an Epistle from Lun " the Britill King, that by his Command he might " be made a Christian." These are very near the Words of Bede, both in his History and his Chin nicle. Now every Body agrees, that this Book which contains the Actions of the Popes, is full notorious Blunders and feigned Narrations, and who the learned on both Sides esteem of no Authority all. Mr. § Tillemont himself agrees, that this Stor being not founded upon ancient and original Piece cannot pass for altogether certain. And as for that two learned Men, Eluanus and Meduinus, whom king

\* Defuncto Commodo, &c.

Note z upon Eleutherus, Vol. iii. p. 615.

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<sup>†</sup> Hic accepit Epistolam a Lucio Britannico Rege, ut Christianus efficeretur per ejus Mandatum. See the Life of Eleutorian all the Editions of the Councils.

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ucius fent to Eleutherus, and those other two learned nd holy Bishops, S. S. Fugatius and Damianus, who id many great and wonderful Feats here, by Aupority from the Apostolick See, there never were ny fuch Persons but in the fertile Brains of some te Monkish Writers; and the said Mr. \* Tillemont eckons them all as Appendages of the Story that re by no Means to be maintained. In short, with ubmiffion to the learned Persons who have endeaoured with their utmost Skill to support it, if there vas ever fuch a Thing as a false Piece of History, his of King Lucius is unquestionably so. You see he only Authority it has is the Pontifical Book; this the very Foundation it rests upon, all other Cirumstances are Ornaments tacked to it afterwards at ifferent Times to fet it off, and make it tell the beter. If Bede, who was an honest and holy Man, but ot of the most distinguishing and accurate Judgnent, had had any better Accounts of the British Church, he would have given them; but all the Noices of former Times were lost in the several Revoutions this Country underwent, particularly when he barbarous and infidel Saxons entered and deftroyd all before them; fo that he was forced to pick up what he could meet with in any Author, whether good or bad; and lighting upon this Account of King Lucius in the Romance beforementioned, he delivered it as he found it, though it is plain, from his own Way of Management, he did not know what to make of it.

G. But you have not taken Notice of the two Coins of this King Lucius, one of Silver, another of Gold, mentioned by Archbishop Usher. Br. Eccl. Antiq. p. 22.

P. True: But the learned Primate speaks but slightingly of them: It is not to be passed by, says he, (as if at the same Time it was scarce worth the ob-

\* Note 3.

ferving) that there were two very ancient Coins found in England with the Image of a Christian King, as ma be gathered from the Sign of the X fet to it, and some very obscure Letters which seemed to denote LVC The Letters then were fomewhat worn and obscure, and only seemed to denote LVC. This is all nothing but Guess-work. Perhaps they might be Coins of fome of the late Christian Emperors of Rome, and these Letters which appeared upon them might be the Remains, of AVG, out of which might eath be made fomething that might feem to denote LW Perhaps they might be Coins of Ludecan, King of the Mercians, one of which you may find in D Hickes's Thefaurus, where you will perceive it has the Head of a Christian King, as appears by the Impre of the Crofs, and has this Infcription, x LVDIL REX. Now it is only supposing, which may ver eafily happen, that nothing remains of these Letter but the two first and Part of the third, as thus x LVI, and that these which remain are very dath and obscure, which the Primate says expresly the were; and then it must be concluded the Meria King bids fairer for these Coins than the pretended British; especially since we are sure there was such a Person as the former from undoubted and original \* Hiftorians, but we have no authentick, or indeed credible, Account of the latter. It is no Objection to what I have advanced, that the third Letter 1 erect in this Manner, I, and does not refemble ac as it is frequently formed. For you will observe, from this very Coin of Ludican in Dr. Hickes, that al was usually made in this Manner L. So that I might either be the back Part of the D, or the C. Laftly, the learned Bishop Nicholson, who was a very good Judge in these Matters, is of Opinion (in his History rical Library, p. 36.) that never any of the British Kings coined Money, and seems to give good Reasons

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<sup>\*</sup> He is mentioned in the Saxon Chron. An. 825.

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it. I will hence take the Liberty to affirm, there not the least Probability these Coins have any ing to do with King Lucius, or that it can be oved from them there was ever any fuch Person. G. I should be glad, if after all you should be istaken. For otherwise (not to mention the laboris Pains Bishop Usher, Bishop Stilling fleet and Mr. lier have took, to give the Fable the best Colour ey could, and varnish it over in the most elegant anner) one whole Book of Mr. Creffy's Church iftory, wherein he celebrates the Praises, and rees the most glorious Acts of this King for eighteen ng Chapters together, and that with as ferious an r, as if every Word of it were true, must be looked on as nothing else but a pompous Legend.

But, Sir, are there any Circumstances of the Story confistent with the Testimony of the ancient Wrirs who lived in those Times? For Instance; this entleman affirms, that when this Conversion hapned, the Emperor M. Aurelius, from a violent refecutor of the Christians, was become their powful Protector, and King Lucius, having the Emper as well as the People favourable to him, hefitated

longer to declare himself.

P. This is most manifestly a very great Mistake. or Bede, if he is at all to be depended upon as to is Affair, designs to fix it under M. Aurelius in the eginning of Eleutherus's Pontificate, which fell out out the Year 177. Now this very Year is rearkable for a most violent Persecution, in which ffered the Martyrs of Lyons and Vienne in the eighbourhood of Britain; which King Lucius, if ere were really fuch a one, could not but have Inlligence of. Lucius therefore, if he turned Christian, this Juncture had all the Reason in the World to ar incurring the Displeasure of the Emperor, on hom, this Gentleman fays, he had a great Depenance in the Exercise of his Regal Power; so far is

it from being true that the Emperor was become in vourable to the Christians, and that this was at all a proper Time for Lucius to declare himself. And containly if King Lucius and his Subjects were convented at this Time, it is very strange we have no Account that either he, or any of them suffered for the Religion which they so lately embraced, and that the Persecution was not extended to Britain as well as nother Places: Instead of that Bede says all was quit 'till the Time of Diocletian, which is a very unliked Story.

G. But this Gentleman gives a Reason why the Emperor became the Protector of the Christian He says \* his Army was miraculously delivered to the Prayers of the Christians, which caused the Emperor to put out an Edict in their Favour, forbidding all his Subjects, upon Pain of being burnt alive, to prosecute any Christian on the Score of Religion.

P. This miraculous Deliverance happened An. 174 when the Quadi had hemmed him in with all the man Army. But as to the Edict this Gentleman motions, it is confessed now on all Hands to be a spurious Piece, as any one that reads it at the End of Jun Martyr's Apology may foon be fatisfied. I grant appears from + Eusebius he forbad them to be accula adding, that those who accused them should be w nished with the highest Severity. But there is no thing faid of burning to Death. And notwithstand ing this feeming good Disposition towards them the Christians had but little Enjoyment of the Pear which to great a Miracle had gained them; for its undeniable the Persecution was rekindled with the most Violence at the very Time it is pretended king Lucius sent his famous Embassy to Eleutherus.

It is clear therefore, that if you compare the Story with the true History of those Times, it is persectly incoherent with it, and consequently incredible.

\* P. 86.

+ Lib. v. Cap. v.

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G. Well, then, Sir, fince the Case is so, I must irly give it up, as being abundantly convinced it is ot defensible; though I cannot but be heartily conerned, that almost all Britain was not indeed reduced early to the Obedience of Christ. But suppose leutherus had done King Lucius and his People fo intimable a Kindness.

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P. Why, it does not thence follow, as the Romailts would suppose, that therefore the British or Eng-& Church ought to be subject to the present Bishop f Rome. We are not at all obliged to him for our onversion, but to Eleutherus, for whose Memory, the Thing were true, we ought to have the highest Respect and Veneration. But this is all can in Reaon be expected from us. As to any Obedience to is See, there is no more due to it upon that Account. han there is from the Church of Lyons to that of myrna, whose Bishop, St. Polycarp, sent St. Pothinus o be their first Bishop, and to labour in instructing hem in the Christian Faith. It is most likely Britain owes its Conversion to those of Gaul as much as to my others whatfoever, they being the nearest in Situation to them. And yet, I prefume, if St. Pobinus himself, who was sent by St. Polycarp, had come over hither, this would not have made the British Church subject to that of Gaul; and the Bishops he should have ordained for the feeding of the new Christians here, would have had equal Power and Authority with him notwithstanding. therefore it can be made appear that the Bishop of Rome has by Divine Right an Authority Superior to all other Bishops, it is vain to plead, that we now owe Obedience to that See, because one of its Bishops had a great Share in making this Nation Christian about 1500 Years ago. This is a Pretence which will by no Means hold. And I am fure neither the British Church, nor any other Church in the Time of Eleutherus believed that the Bishop of Rome had a Power

## A full Refutation of ENGLAND's

Power above all other Bishops in the Christian World And if they did not believe fo, I cannot discern how this long Tale of King Lucius and the rest is any Thing at all to the Purpose.

#### SECT. V.

Remarks upon the most considerable Passages in the British Church-History, from the Time of King Lucius to the coming of St. Augustin.

G. E will take leave of King Lucius, and I defire now to know, whether then is any Thing else worth Notice in the History of the British Church; if there

is, you will please to give me some Information of it P. As I told you before, we are not fure when the Christian Religion was planted in Britain, or by whom; fome Time most likely in the second Cartury. But whenever it was brought hither, there is no Doubt, but that according to \* Custom, Bishops and Pastors were immediately settled there; and though we have no Account of the Episcopal Succession, or of the Name of any one Bishop for the first 300 Years, yet there is no Wonder at all in that, if we confider what Havock of Records was made by the Irruption of the Pagan Saxons; infomuch that † Gildas declares, that the little Matter of History

\* Eufeb. Lib. iii. Cap. xxxvii.

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<sup>† —</sup> Illa proferre conabor in medium—quantum—potero—non tam ex Scripturis Patriæ Scriptorumque Monumentis (quippe qua fi quæ fuerint, aut ignibus hostium exusta aut civium exilii classe longius deportata, non compareant) quam transmarina relations, quæ crebris irrupta intercapedinibus non satis claret. Gild. p. 2. Ed. Gale apud xv Script.

has given us, is not taken from the Writings and onuments of his own Country (which no where apared, being all either burnt or made away with;) tfrom fuch imperfect Memoirs as he could pick up yond Sea. However in the Beginning of the 4th ge we meet with the Names of some of our British shops. For in the Council of Arles, which was nvened by the Emperor Constantine, An. 314. we d three of the British Bishops representing their surch, and fubscribing the Canons then published. hese were Eborius of York, Restitutus of London, and lelfius of the Colony of Maldon, of Colchester as some ink with Bishop Usher, but as Bishop \* Stilling fleet ms happily to have conjectured, of Caer-Leon upon

G. It is highly probable, I prefume, there were ore Bishops in Britain than these. But these were dered to go to the Council by the Emperor's Lets to each of them, they being probably the chief shops in the three British Provinces. But pray, , what Notice was taken of the Bishop of Rome at

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P. He neither called it, nor presided in it, nor is so much as present at it. He sent indeed two riefts and two Deacons thither. But Marinus Bishop Arles (and not they) was President of it; and, as told you before, it was called by the Emperor. his was that great and plenary Council which St. oftin, in his Books against the Donatists, often menons with fo much Regard for having determined ainst the Rebaptization of Hereticks. It was not a articular Provincial Council, but one composed of shops from all the Western Provinces, and yet the retended Patriarch of the West was not at the Head it, either himself or by his Legates.

G. But, I suppose, he confirmed the Decrees of and by that Means they became valid. For you

<sup>\*</sup> Orig. Brit. p. 76.

# 284 A full Refutation of ENGLAND's

know, Sir, the Romanists say, the Decrees of a ple nary or general Council are of no Force, unless the

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are ratified by his Holiness.

P. But, the Decrees of this Council wanted m fuch Ratification. The Bishops who drew them un and published them, did not believe any such This was at all necessary, as appears from their Letter Pope Sylvester himself. As Mr. Collier after Billing Stilling fleet well observes, by their Language we may plainly understand, they looked upon the Author of the Council to be perfect in its legislative Capacin without the Concurrence or after-Confent of Bishop of Rome \* " What we have decreed, h they, by common Advice, we fignify to we Charity, that all may know what they out " to observe." The Council made the Decre and take upon them to order him to publish the Would fuch a Freedom as this have been allow in a Council fince the Claim of the Papal Supreman It is true they tell him, they wish he had been the and should have been glad of his Vote and Co pany. But at the fame Time they declare the own Authority to be compleat, and that they we warranted in what they did by the † Authority God, the Church, and the Holy Ghost, which, the Pope was absent, they affirmed was then profit with them; and that fince they came out of divident Provinces, they thought fit to decree, that div Things should be observed. They tell him, it their Pleasure that their Decrees should be publish to all, most especially by him, qui majores Divi tenes, who holds the greater Dioceses. For the Billion of Rome being Bishop of the Imperial City, had Cuftom gained a Superiority over all the subut

<sup>\*</sup> Sirmond's Conc. Gal. Vol. i. p. 5.
† Quos et Dei nostri præsens authoritas—

Judice Deo et Matre Ecclesia—præsente Spiritu sandos

Angelis ejus.——Ibid. p. 4.

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y Churches, that is, over all the Churches in those ovinces which were, in temporal Affairs, subject the Vicarius—of Rome. Hence it is, that he is re said to have a larger and more extensive Juristion than any other Western Metropolitan. Hence it was very proper for the Prelates in this Synod direct, that he should promulge what they conded upon: Because otherwise, several Provinces in Patriarchate would not have come so readily to eknowledge of it. As to the other Provinces, e Bishops present in the Council did inform them it, by carrying Copies of the Canons home to eir respective Churches. But the Case was otherse with Respect to the Churches in the suburbicary rovinces.

G. This makes it very clear, Sir, that no Churches ere within the Roman Patriarchate, which were not the Provinces under the Roman Vicarius. Confeently a great Part of Italy, and all Gaul, Spain and ritain did not belong to it; and the Pope was not ld to be the Patriarch of the West, but all the her Churches were under the Jurisdiction of their spective Metropolitans, who, I have heard, were inependent of the Pope as well as of any other Patrich. No Marvel then this famous Synod stood up r the Sufficiency of their own Authority, and treatthe Pope with fo much Familiarity. And now t me ask, with Mr. Collier, was it possible for them look upon that Bishop as their supreme Head, or hat he had any paramount Jurisdiction to confirm, r null the Acts of the Council? By this we may nderstand what Opinion our three British Metropotans, present at this Council, and the rest of their order, had of the Pope's Supremacy. But pray, ir, were not the British Bishops concerned in the reat Council of Nice?

P. Yes, Bishop Stilling fleet, and after him Mr. ollier, have brought very probable Arguments, that some

fome of them were there. To what they have at vanced let me add, ex abundanti, a Passage of \* 9 Athanafius, which runs thus: "This Faith the Father, " who were met at Nice, confessed, and all the " Churches in every Place give their Suffrage to it "those in Spain and Britain, and those of Gaul" (and the rest which he there mentions.) " For of all the " aforefaid we know their Opinion by Experience " and we have their Writings." Now it is high probable, that by knowing their Opinion weigh, Experience, he meant he had it by conversing with their Bishops at the Council of Nice. We will take it then for granted one of them at least was then and brought home those Canons and Regulation for Discipline, which were then established for in versal Practice. Now these are the Words of the fixth Canon: " Let ancient Customs prevail: in "Instance, those in Egypt, Libya and Pentapolis, il " that the Bishop of Alexandria may have Powe " over all these, fince the same is customary with " the Bishop of Rome. In like Manner also with " regard to Antioch and in the other Provinces, letter " Privileges be fecured to the Churches." From hence it appears, that as the Bishop of Alexandria ha a Jurisdiction over the Provinces mentioned, so ha Rome also over the suburbicary Churches, as Rustin calls them, which Mr. + Tillemont ingenuously con tesses, in all Likelihood comprehended Italy (except ing only Gallia Cifalpina) and the three Islands of Sicily, Sardinia and Corfica. Now Britain is a great Way off these suburbicary Churches; it is there fore comprehended under those other independent Churches, whose Privileges were secured by the Canon, and which were subject to none but their own Metropolitans and their Provincial Synods, from whole Judgment there lay no Appeal by the fifth Canon of

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<sup>\*</sup> Ep. ad Jovian. Vol. i. p. 247. Ed. Colon. † Hist. of the Council of Nice, § xiv.

is very Council, which decrees there shall be Proincial Councils held twice a Year, where Matters

hall be finally heard and determined.

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G. The Bishop of Rome's Jurisdiction was limited ithin a narrow Compass in those early Times, and e had nothing to do in this Island, no more than any other Country out of the Roman Vicariate. But nce then it seems he managed Matters so much to is Advantage, that he extended his Dominion over I these Western Parts, and would have done so over e Eastern, if the Churches in those Regions would ave fuffered it. How inconfiderate then is it in ofe of the Romish Communion to blame us for rowing out the Pope's Power, which he manifestly ever had here but by Usurpation, and that too found-I upon a false Pretence of a Divine Right, which is evident the Churches in the Time of the Nicene ouncil knew nothing of; because if they had, furely it they would have referved to him an Authoty and Jurisdiction superior to all other Bishops?

P. Bishop Stilling fleet and Mr. Collier have given svery \* probable Reasons to believe that some of the British Bishops were affishing at the Council of ardica, An. 347. In which it was † ordained, in order to do Honour to the Memory of St. Peter, that if any Bishop be deposed by the Sentence of the eighbouring Bishops, then the Bishop aggrieved may, it were by Way of Appeal, make his Refuge to the Bishop of Rome. And if he judge it sit to have is Cause re-examined, he shall write to the Bishops that are next to that Province, that they make a dilient and accurate Scrutiny, and give Sentence according to the Merits of the Cause. And the Bishop

<sup>\*</sup> I must own they are not perfectly convincing. The most at can be said is, that it is likely British Bishops may have cen there. All allow the Bishops of Gaul were, and in the Mouments of those Times, Gaul sometimes includes Britain.

† Can. 3, 4, 5.

of Rome may likewise send his Priests a Latere, win may take Cognizance of the Cause together with the Bishops. Now here are two Things to be observed from hence. First, that a new Privilege is granted to the Bishop of Rome out of respect to the Memory of St. Peter. Secondly, Power is not granted to the Bishop of Rome himself to judge the Cause, but only a Right of appointing a Rehearing, and sending lagates to affist at it. \* Hosius asks the Bishops of the Synod, if in this Case they will please to bonour the Memory of St. Peter. Which shews clearly the Pop had no Right to receive any such Appeal before was conferred upon him by this Canon.

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G. The Thing is undeniable. For they might have chosen, whether they would have honoured to Memory of St. Peter in this Manner or not. It therefore had not this Privilege by Divine Right, to merely by the Concession of this Council. This the is a Demonstration against the Papal Pretensions to Divine Supremacy; and that he never had before Authority superior to his other Collegues, even much as by a canonical Right; and that in the preceding Times the Provincial Synod was the last Com

of Appeal, the dernier Refort of Justice.

P. This, Sir, is fully proved by the learned Me + Collier with great Strength of Reasoning, and a great Propriety and Elegance of Expression. To him therefore I refer you for more abundant Satisfaction in the Point, who will at the same Time both delight and convince you. You will § there likewish find what Use the Bishops of Rome endeavoured make of this synodical Grant; how to give the greater Authority to this Canon of Sardica, they would have sain put it upon the World for one of the Canons of Nice, and how the African Church detected

<sup>\*</sup> Si vobis placet, S. Petri Apostoli memoriam honoremus.

<sup>+</sup> P. 31, 32. § P. 33, 34.

Conversion and Reformation compared. 289

Cheat, and would by no Means acknowledge or mit to this new Papal Prerogative. It is a very ediig Piece of History, and therefore I hope you will

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G. It is an Instance which informs us, that Power very bewitching Thing, and a dangerous Snare n to otherwise very excellent and good Men, as the hops of Rome at that Time certainly were. But, if the British Bishops were at the making of these dican Canons, and confented to them, did not give the Bishop of Rome a Power of receiving peals from their Judgment, and consequently a

beriority and Jurisdiction over them?

P. No, Sir, for this Council was not a general one, only composed of Western Bishops. It therefore not fo full an Authority as the Nicene Council. ither was it every where received. The Eastern hops were not at the making of them, and posiely declared their Diffent from them, so that they re never received in those Churches. The Africans, ugh feveral of them were at the Council, did not prove them, and stiffly opposed the Pope's putting m in Execution. Who knows then but the British hops might also stand in Defence of their own Inpendency, and not fuffer the Bishop of Rome to croach upon them? This is not at all improbable, ecially confidering what happened afterwards beeen the British Bishops and St. Austin, the first chbishop of Canterbury.

The next News we hear of any Prelates of this untry is, that some of them were at the Council of iminum, and that three of them, being not able to ar their own Expences, chose rather to be supportby the Emperor, than burthen their Brethren.

G. If I mistake not, their having been at that buncil is not much for their Reputation. For that the Bishops who were there either by Force or raud, were induced to subscribe an Arian Con-

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P. True, the Ramparts which the Church had built against Heresy were destroyed, the Word Con. substantial in the Creed was abolished, and the Condemnation of the Nicene Faith was publickly pro. claimed. \* So that here was a Confent (fuch an one as it was) both of the Eastern and Western Churches to null the Council of Nice, the Council of Ariminum being approved by a Council of Constantinople that fame Year. What is now to be faid when the Bishops affembled fynodically both in the Eastern and Western Churches, both which Councils are tantamount to a general one, did effectually, as far as their Decrees went, overthrow the Council of Nice? And what becomes of the Infallibility of general Councils, if mere Fear can make fo many Bishops in Council act and declare against their Consciences? If in such Meetings the Persons were capable of being swayed by any particular Biass (no Matter whether proceeding from the Emperor, or the Pope) from afferting the Truth, what Security can there be as to Men's Faith from their Authority, any farther than we can be fecure they were not influenced by any temporal Hopes and Fears? So that we are not barely to respect the Dennitions of Councils, but to examine the Motives by which they were acted in passing those Decrees; and if it appear they did act freely and fincerely, and deliver the general Sense of the Christian Church from the Beginning, as it was in the Case of the Nicene Council, then a mighty Regard ought to be shewed to the Decrees of it; but if Partiality, Interest, Fear, or any other fecular Motive be found to fway them in their Debates and Resolutions, then every particular Church is at Liberty to refuse their Decrees, and to adhere to Truth against the Falshood endeavoured to be established by them. This is what the Church

<sup>\*</sup> Bishop Stilling fleet's Orig. Brit, p. 174, 175.

of England did at the Reformation with regard to the

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Papal Council of Trent, which by the by was never half so numerous as the Council of Ariminum. this was the Case here as to the Council of Ariminum: If the Church had been absolutely tied up to the Decrees of Councils, however past, there had been an utter Impossibility of restoring the true Christian Faith; for there was no fuch Council affembled to reverse the Decrees of it, but in every Part of the Western Church Care was taken to settle the true Faith by leffer Affemblies of the feveral Bishops. A remarkable Instance whereof appears in St. Hilary's Fragments, where we find the Gallican Bishops met at Paris, and renouncing the Council of Ariminum, embraced the Nicene Faith. The like we have Reafon to believe was done in the British Churches, because in Jovian's Time, as I have shewn above, St. Albanafius particularly takes Notice of the Britannick Churches as adhering to the Nicene Faith.

G. The like also the Church of England did against the Council of Trent. For in the Beginning of Queen Elizabeth's Reign she settled her own Doctrine agreeably to Scripture and the Primitive Church; not only without any Regard had to the Council of Trent, but also in direct Opposition to its Decrees. But if you please, Sir, we will proceed to the next remarkable Thing which happened in the British

Churches.

P. You must know then, that in the \* Year 429, U 2 when

<sup>\*</sup> It certainly happened in this Year, though it is plain Bede fets it much later. For the old Writer of St. Lupus's Life says, exacto biennii spatio, after he had been made Bishop two Years, he accompanied St. German into Britain. Now St. Lupus was made Bishop An. 427, as Bishop Usher has shewn (Antiq. p. 175.) As to St. German's coming the second Time against the Pelagians, it appears by Bede, and all the Historians, that it was a little before his Death, which happened in the Year 448, after he had been thirty Years Bishop. For that he was made Bishop

when the British Church had become very much infected with the Pelagian Herefy, by the Means of Agricola and others, the British Clergy not sufficiently able to manage the Dispute themselves, desired Aid of the Bishops of Gaul; who meeting in a numerous Synod, pitched upon St. Germanus, Bishop of Auxerre, and St. Lupus, Bishop of Troyes; and these excellent Men coming into this Island, quite consounded the Pelagians. This Account is given by Constantius, the Contemporary Writer of St. Germanus's Life, and out of him by Bede and several other ancient Writers.

G. The Application then was made to the Bishops of Gaul, and all Historians agree, that they alone sent Germanus.

P. Yes, the Fact is related so by all the Historians. It is pretended indeed, that St. Prosper, who is a Contemporary Writer, has these \* Words in his Chronicle: "By the Instigation of the Deacon Pal" ladius, Pope Celestine sent Germanus, Bishop of "Auxerre Vice sua, as his Vicar, or Legate; and the "Hereticks being routed, he directs the Britons to "the Catholick Faith." But Bishop † Stillingshut gives very good Reasons why we should believe this Passage is an Interpolation. And to him I refer you for Satisfaction. Only to what he says let me add, that the learned Jesuit § Sirmond was of this Opinion: "The sending of German sixed in the vulgar Chronicle of Prosper to the Times of Celestine, An." 429, is not without evident Suspicion of being

in the Year 418, the same Bishop Usher proves, p. 204, 205. St. German's second Coming therefore fell out about the Year 447, or else the very last Year of his Life. This seems to be the true Chronology, and Bede's is certainly wrong.

\* Adactione Palladii Diaconi Papa Celestinus Germanum Autisiodorensem Episcopum Vice suâ mittit, et deturbatis Hæreticis, Britannos ad Catholicam Fidem dirigit.

+ Orig. Br. p. 189, &c.

Not. Posth. T. iii. Conc. Labb. p. 1508.

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"interpolated, by those perhaps, who when they " had read, that Palladius was fent into these Parts, " believed also, that German was dispatched into Bri-" tain by the fame Pope: which is related neither " by Bede, nor by Constantius, or Erricus, nor by "any other ancient Author." So far P. Sirmond. And it is certain it was not in Bede's Copy of Profper. For he takes feveral Things out of this Chronicle. For Instance, that Passage about Britain's being corrupted by Agricola the Pelagian, which is immediately before the Words in Dispute, and that about fending Palladius to the believing Scots. Now it is very unaccountable when he had *Prosper* before him, that he should transcribe almost verbatim what immediately comes before this controverted Paffage, and yet take no Notice of it, had it been there. Likewise the Chronicles of Treculphus and Ado say nothing of it. Which to be fure they would, if they had found it in their Copies of Prosper. I think therefore nothing can be plainer, than that this is foisted into Prosper's Chronicle, and that later than the ninth Age, when Ado flourished. Besides Prosper in another \* Work, when he had a fit Opportunity of mentioning Germanus's Mission by Celestine, passes it quite over in Silence. "Nor with less " zealous Care did he (Celestine) free the Britons (or "the British Islands) from this same Disease (of " Pelagianism) when he excluded certain Enemies " of Grace, who had feized the Country where this "Herefy had its Original, (Pelagius being a Briton) " from that fecret Retirement made by the Ocean,

" and a Bishop (Palladius) being ordained for the

" Scots, while he endeavours to preserve the Roman

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<sup>\*</sup> Contra collatorem, Cap. xli. Nec segniore Cura ab hoc eodem morbo Britannias liberavit, quando quosdam inimicos Gratiæ, folum suæ Originis occupantes, etiam ab illo secreto exclusit Oceani; et ordinato Scotis Episcopo, dum Romanam Insulam studet servare Catholicam, fecit etiam barbaram Christianam. " Island

"Island Catholick, he made the barbarous Island "Christian." Now here is nothing of Celestine's fending St. German as his Legate. On the contrary this Passage sufficiently declares that Palladius was the Person whom Celestine sent both to preserve Britain from Herefy, and to convert Ireland to Christianity. When he ordained him a Bishop for the Scots or Irish, which was a Year or two after St. German's coming hither, he gave him in Charge to follow the Blow St. German had given Pelagianism, and to do his best to drive it out of this its last Place of Shelter. Here is no Body spoken of but Palladius, and it was very easy for him to observe both these Instructions of Celestine when he made him Bishop of the Scots. For in his Way to Ireland he might pass through Britain, where he might spend his Time in backing what St. German and his Companions had done against the Pelagians, and afterwards pass over into Ireland, in order to its Conversion.

G. This, Sir, is a very clear and intelligible Account of the Matter; and methinks it is strange, that S. S. German and Lupus should stay to fetch a Passport from Celestine, when the Britons did not defire it, and there was no Manner of Occasion for it, since their being pitched upon, and sent by the Gallican Church, was a sufficient Testimony they were

every Way qualified for the Employment.

Hence then it may fairly be argued, that the Bishops of Gaul had as good a Right to send Missioners hither, as the Bishops of Rome. The Truth is, they had both an equal Right, all the Bishops being alike obliged by their Office to propagate and preserve the Faith. So that the Bishop of Rome's sending Palladius to preserve this Island Catholick, and make a neighbouring one Christian, gives him no more Authority over these Churches, than the Gallican Bishops sending German gives them.

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P. \* About 18 or 19 Years after his first coming over the Pelagian Heresy began to spread again, which occasioned the Britons to invite St. German a second Time, and accordingly he came accompanied with Severus, Bishop of Triers; and the Hereticks were so entirely reduced, that from thence forward the British Churches continued sound and orthodox. Now no ancient Author ever said that he came this second Time as Pope Leo's Legate, what Reason then is there to believe that he came the first Time as Pope Celestine's? Indeed Mr. + Cressy fancies he had a Commission from the See Apostolick. But this is sounded upon nothing but his own too zealous respect to it.

After this Time scarce any Thing very remarkable happened in the History of the British Churches, only that they suffered most heavily from the Barbarity of the Saxons, and many of the Natives left the Country, and went over to their new Settlement in Among these was Sampson, Archbishop Aremorica. of York, who, when he came there, was honourably received by his Countrymen, and upon the Death of the Bishop of Dole was appointed his Successor (An. 522. according to Bishop Usher) with the Consent of Now Dole was the Metropolis of that the King. Kingdom, and therefore that See, which was before subject to the Archbishop of Tours, became Metropolitical: And the Archbishops thereof contested the Matter with those of Tours for many Ages, 'till it was adjudged against them by Pope Innocent III. An. 1199. for which confult Mat. Paris in that Year. Paris indeed pretends that Sampson carried over with him the Pall which, when at York, he had received from the Roman Pontif, and that this gave him and his Successors at Dole a Sort of Right to exercise the Metropolitical Authority. But that is a great Mistake. For the Bishop of Rome never sent a Pall to the British

\* An. 447. † Lib. ix. cap. 12. §. 7:

U 4 Archbishops,

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Archbishops, and the first who wore that Badge of Subjection was St. Augustin the first Archbishop of

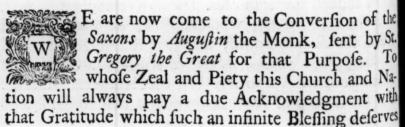
Canterbury.

G. So then the British Bishops not only in their own Country, but also in their foreign Settlements, preserved their Independency, and were with much Difficulty brought to own the Pope's superior Jurisdiction.

I now return you a great many Thanks for informing me of these historical Facts, whereby it is clearly demonstrated that the Bishops of Rome were never allowed to exercise any Authority either by Divine or Canonical Right over the British Churches. This Writer has been pleased to omit them entirely, because they most evidently overthrow the usurped Power of the Pope. He has made a large Skip from Eleutherus's Conversion of King Lucius to that of the Saxons by St. Gregory I. As if from that Time the Pope's Authority had gained a full Establishment in this Island. But you by bringing down the History to the Time of this Pope, and making proper Remarks upon it, have effectually consuted that Pretence

#### SECT. VI.

Of the Conversion of the English Saxons from Paganism to Christianity, and about St. Augistin's Conference with the Britons.



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P. I have given a strict Attention, and acknowledge he has related very fairly the Matters of Fact; however we will run over them again in a Manner somewhat more distinct, according to the exact Order of Time, as near as we can.

To begin then: About the Year 560, Aedilber & fucceeded his Father Irminric in the Kingdom, who coming young to the Throne, and proving a brave and warlike Prince, by the Force and Terror of his Arms made all the other Saxon Kings on this Side Humber become Tributaries to him, and placed his Name at the Head of the Saxon Monarchs. Having raifed himself to this great Figure, he endeavoured to fecure himself at Home by his foreign Alliances. And in Order thereto, about the Year 570, married BerEta Daughter of ChariberEt, King of the Franks. In September or October, An. 596, St. Augustin came over. But in all Likelihood to little Purpose, if it had not been for the King's Marriage with this Christian Princess, who, as this Gentleman obferves, had the Practice of her Religion fecured to her by Agreement, and had for that End brought over with her the Holy Bishop Liudhard. French Historians say, (Mezeray, An. 570.) that she being a Person of great Beauty, and greater Virtues, so infinuated herself into the Affections of her Husband, that she prevailed upon him to receive the Christian Religion. And St. Gregory, in his + Epistle to that Princess sent to her in the Year 601 does intimate, that she long before had prepared the King's Mind to embrace the Christian Faith, and when Augustin came over, gave him her Assistance. this still farther appears from two § other of St.

<sup>\*</sup> P. 88, & feq. † Which see in the Appendix to Dr. Smith's Edition of Bede, p. 689. § Ibid. p. 678, 679.

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Gregory's Epistles, written An. 596, the one to Theo. deric and Theodebert, Kings of the Francs, the other to Brunichild, Queen of the Francs. In which Letters he recommends St. Augustin, then in his Way to England, and informs their Majesties, that he had heard the English Nation would gladly be converted to the Christian Faith, but the Clergy which are in the Neighbourhood, that is the French Clergy, neglect to extend their pastoral Care to them; and therefore he fends Augustin, and some other Servants of God, and requires him to take along with them fome Presbyters from the Neighbourhood (viz. French) to be Interpreters between Augustin and the English, and give him their Affistance. Now one can conclude nothing less from these Epistles, than that the Saxons were not only defirous to receive the Christian Faith, but had also signified their Desire to the French, and that it is the French Clergy Gregory blames for the Neglect of the Christian Office they had requested of And whence could this vehement Defire of being converted, before the Coming of Augustin, proceed, but from the Example and Perfuasions of the Queen and her Bishop? And how could Gregory come to the Knowledge of this but from the same Quarter.

G. It is plain enough, Sir, without detracting from the Merits of Gregory and Augustin, that the Queen had a large Share in the Conversion of the King and his People, and indeed one may justly say, the largest; for if she had not smoothed the Way for them, and half prevailed upon the King and his great Men beforehand, it is to be feared, St. Augustin and his Companions had done little good: Nay, it is probable St. Gregory had never sent them, but that, as he says himself, he was informed the English desired to become Chailting.

come Christians.

P. It is plain the Queen had Time enough, long before the Coming of Austin, to lay before her royal Husband,

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Husband, with the Affistance of her learned French Bishop, all the most forcible Arguments in Behalf of Christianity. For she had been married to him twenty-fix Years or thereabouts: An Interval one would think fufficient to give Footing to the wifeft and best Institution in the World; especially, if we consider it as pushed on by the Zeal and Interest, and illustrated by the Example of a Princess of great Piety and Goodness. The King then and his Court was in this good Disposition at the Coming of Augustin. No Marvel therefore he was so soon converted, and fubmitted to be baptized, as he was either that same Year, An. 596, or in the Beginning of the next. For I can hardly think it was deferred folong as to Whitfunday, as the old Tradition, mentioned by Dr. Smith in his Note upon the Place, would suppose. But let that be as it will, St. Augustin soon after went to Arles, and, pursuant to St. Gregory's Orders, was confecrated Archbishop of the English Nation by the Bishops of the Germanics, as St. \* Gregory calls them in his Epistle to Eulogius, or which is all one, of the Franks, the Germans and Franks being both the same People, the Archbishop of Arles prefiding at the Solemnity. Being thus qualified with the Episcopal Character he returned back to Britain, and fuch a Progress was made in the Conversion of King Aedilberer's Subjects, that † upon Christmass-Day this Year (597) he baptized more than 10000 of them. Such a quick Effect had the Preaching, the Piety, and the Miracles of these Holy Missionaries.

G. I perceive, Sir, you are not of Baronius and Mr. Collier's Opinion, that this Letter of Gregory's to Eulogius feems plainly to intimate, Augustin was confecrated before his first Arrival in Britain.

P. No,

Qui data a me Licentia a Germaniarum Episcopis Episcopus factus. See the Appendix to Bede, p. 693.

† Ibid.

P. No, Sir, I am persuaded there is no Founda. tion for fuch a Remark: And Bede's Testimony and Gregory's Letter are very confistent with each other, as will eafily appear to any one who will please carefully to compare and confider, them. Befides, when St. Augustin set forward in Earnest for Britain, St. Gregory gave him \* Letters for the Bishops of France. and particularly for Virgilius, Bishop of Arles, in which he requests those Bishops to give him and his Fellows their best Affistance and Encouragement, but there is not a Word of defiring them to confecrate him. Likewise, as + Dr. Smith rightly observes, if he was to be ordained before he went to Britain, why was not the Thing done at Rome by Gregory, rather than at Arles by Etherius? It should be Virgilius, for that is a Mistake in Bede.

But to proceed in the Story: The Number of the Faithful being mightily encreased, Augustin deputed to St. Gregory, An. 598. Laurence the Priest, and Peter the Monk. These made some Stay at Rome, for they did not return 'till 601; and then they came accompanied with feveral other able Missionaries, who under the Conduct of St. Augustin laboured in Christ's Vineyard with most happy Success. These holy Men brought along with them a Pall for Augustin, and a & Letter dated the tenth of the Kal. of July in this same Year, in which Gregory directs him to fix two Metropolitical Sees at London and York; and orders that each of the Archbishops should have twelve Bishops under them, as soon as it could be conveniently effected; and that the Archbishop of London and York should after his Death have Precedence according to the Priority of Confecration.

G. But, I suppose, Sir, little Regard has been paid to this Letter of Pope Gregory; for there never was an Archbishop of London, and the Metropolitan of York never had half the Number of Suffragans.

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<sup>\*</sup> Ibid. p. 674, 675.

<sup>†</sup> Note on L. i. c. 27.

<sup>§</sup> Bede, Lib. 1. c. 29.

P. And as to the last Direction, Canterbury always had the Precedence, and his Title was never disputed, 'till the See of York fell into the Hands of Men, who had so much Ambition, and so little Wisdom, as to raise a Contest upon so frivolous an Account. You see plainly the Church of England, and even St. Augustin himself, did not think the Orders of the Bishop of Rome so obligatory, as always to pay Obedience to them, even in Matters, which, as far as I can discern, might have been lawfully complied with. She thought she had Authority enough in herself to settle all such Matters, whatever the Pope's Opinion about them might be.

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In the same Letter St. Gregory gives Augustin Authority over all the Bishops of Britain. It is probable he meant this as a personal Privilege which was to dye with him. "Let your Brotherhood, says he, "not only have those Bishops subject to you, whom you have ordained, or those Bishops only who fhall have been ordained by the Bishop of York, but also all the Bishops of Britain; that by your Preaching and Holy Life, they may have before them a Rule both of right Belief and Practice." In the Close also of the Answer to Augustin's viith Question, he commits all the Bishops of the Britons to him, that the Unlearned may be instructed, the Weak strengthened by good Advice, the Perverse corrected by Authority.

G. In that same Answer St. Gregory tells Augustin, he is not to use the Sickle in another Man's Harvest; and yet at the same Time that he forbids him acting the Part of a Judge over the Bishops of Gaul, he gives him Authority over the Bishops of Britain. This is something mysterious: But we shall see by and by, the British Bishops, for all St. Gregory's Insinuation that they were weak and unlearned as well as perverse, could defend the Independency of their Church, as firmly as their Neighbours.

P. St.

P. St. Augustin having the Bishops of Britain com. mitted to his Care, he resolved to put his Commission in Execution, to try, if he could get the British Bishops to own him for Archbishop, and whether they would join with him in the glorious and charitable Work of bringing the English over to the Faith of Christ. He therefore, An. 603, with the Affistance of King Aedilberst, called the British Bishops and Doctors to a Conference with him; but he could not prevail with them either by Intreaties or Rebukes to change their old Customs, particularly that of keeping Easter at a different Time from the Church of Rome; although, according to Bede, as a Testimony that he was in the Right, a Miracle was wrought by the Prayers of Augustin, which the Briton could not perform, a blind Man being faid to be reflored to Sight by him. Upon this they defire a fecond Conference, when more of their Number might be present. To this came seven Bishops of the Britons and many very learned Men. But beforehand they advised with an holy and discreet Man what they should do. He told them, if Augustin be meek and humble, to follow him. And he faid farther, they might judge he were fo, if he at their Approach shall rise from his Seat, but if he did not rise up to them, being the greater Number, they were to conclude him proud and to despise him. As ill Luck would have it, he was fitting when they came, which put them into fuch a Rage, they contradicted all he faid. He only proposed three Points to them, to keep Easter at the right Time, to administer Baptism by the Roman Ritual, and to join with him in preaching to the English. As to all other different Usages he was willing to tolerate them. They answered they would do none of these Things, nor receive him as their Archbishop.

G. I think, Sir, St. Augustin's requesting the Britons to join with him in converting the English, was highly

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charitable and commendable, and the Britons Refusal only upon Pretence that he was haughty, because he chanced to be fitting when they came, is not to be excused. I think too, they might, if they had pleased, have agreed to his other two Proposals, which were defigned for promoting Conformity and a closer Union between the old and new Christians. But yet methinks there was no Occasion to make these two Proposals. For the keeping of Easter on this Sunday, or that, is but a Matter of Indifference, and there was no Disagreement between Augustin and the Britons in the Essentials of Baptism. St. Augustin seems to be a little too stiff as to these Points, as well as the Britons, and both Sides were to blame, because either might have yielded without doing any harm to Religion. But it feems evident the Britons were the more obstinate of the two. They were resolved to contradict him in every Thing, while he feems to comply with them in almost every Thing; which it must be acknowledged is a plainer Sign he was not that haughty Man they took him for, than his accidental not rifing up, when they came to the Place of Conference, was of the contrary. I cannot but be perfuaded Augustin would have remitted a little in those two Points of Easter and the baptismal Ceremonies, if the Britons would have argued the Case with Temper. And it is not unlikely, if they would have confented heartily to unite their Endeavours to his in the good Work he was employed in, he would have waved all his Pretensions to Superiority over them; but they would not so much as come to a cool Debate, they flew off and would hearken to nothing.

P. What you fay is agreeable enough to Augustin's Character, and how far he might discover any Thing of an affuming Disposition, seems entirely to depend upon Conjecture. It is certain, frequent Prayers, Watchings and Fastings, serving God and preaching the Word of Life with all Diligence, despising all

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# A full Refutation of ENGLAND's

earthly Things as unprofitable, being ready to fuffer Persecution and Death itself, if necessary, for the Truth he preached, are Marks of a quite contrary Temper. But though through a true Sense of Christian Meekness he would have waved his Pretensions of being Archbishop of the Britons, as well as of the English, yet it is plain St. Gregory attempted to give him that superior Authority; and by their refusing to esteem him as their Archbishop, he seems to have laid fome Claim to it at that Conference, to which he could certainly have no Right, unless the Bishop of Rome had Power to give it him. And if he had no Right to it, they were not blameable in opposing his Claim.

#### SECT. VII.

More about the Conference, and of the farther Progress of Christianity among the Saxons.

G. ROM what has been faid, it appears, that St. Augustin insisted upon these three Points as Terms of Communion: Consequently he looked upon all three as fuch necessary Things, that unless the Britons complied with them, he did not think he ought to admit them to Communion. As to their Uncharitableness in not contributing to convert the English, no doubt that was fo great a Crime, that I do not know but he might very well employ the Discipline of the Church against them upon that Account. But pray, Sir, what think you of the Miracle of the blind Man, whereby he proved his Mission and the Truth of his Doctrine?

P. I must confess I am not credulous enough to believe every miraculous Account which is related by Bede.

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ugh to ited by Bede. Bede. He was himself a Man of great Piety and Integrity. But the Age he lived in was too much given to fuch Stories, fo that I am apt to think his Book being stuffed with them, is the Fault more of he Age than of the Man. Bede was not an Eye-Witness of it, for it was done many a Year before he was born. Neither was it within the Memory of any Man when Bede wrote his History. This was compiled in 731, and the supposed Miracle was performed In. 603. that is, 128 Years before. This Gentleman indeed \* affirms, this holy and learned Writer fourished when all Transactions of any Moment reating to it were as fresh in the Minds of all Men of Literature, as the History of the happy Restoration f King CHARLES II. is now still fresh in the Minds f Persons of any reading. Now this is a notorious Mistake. For several People some Years ago, when his Gentleman wrote his Book, could perfectly well emember the Restauration: But I presume they could of remember what was done 128 Years before, which each as far as the latter End of Queen Elizabeth's Reign. If Bede had been an Eye-Witness of the Miacle, and wrote it down as a Thing done within the compass of his own Knowledge, it would then have elerved the Character this Gentleman gives it of montested. But as it appears to be handed down him by Tradition only (for in feveral Parts of this hapter he has + Expressions intimating as much;) his Gentleman must be so good as to excuse me, if make some demur to the Authentickness of it. but suppose it true, it can be no Proof that his Way of celebrating Easter, and administring Bap-Im, was so absolutely necessary, as to make them erms of Communion. Every Body knows these were mere ritual Matters, and that the Church of Rome herself had not kept Easter in that Manner and

<sup>\*</sup> P. 94. + -ut perhibent-fertur minitans-

# 306 A full Refutation of ENGLAND's

by those Rules, till little more than half a Century before St. Gregory's Time. For Dionysius Exiguus was the Man, who in the Year 525 first settled that Affair. Can it then be supposed, that God would work a Miracle upon fuch a trivial Account, only to prove that the Ceremonies of the Church of Rome were preferable to those of the British Church? This cannot be believed, this is either making God work Miracles to no Purpose, or else making him work them to prove those Things to be necessary Terms of Communion, which are indeed, and in their own Nature indifferent, and fuch as may be practifed, or otherwise, as the several Churches shall think fit: For it is notorious there has been great Variety in the Practice of celebrating Easter, even fince the Cound of Nice, as is fully shewn in the \* Appendix to Beat, If then this Miracle was done at all, the Divine Wildom, it is likely, defigned to convince the British thereby, not that those two Points were Terms of Communion, for Augustin certainly carried the Matter too far in urging them as fuch; but that they were much to blame not to employ their Abilities to bring their Infidel Neighbours to the Acknowledge ment of the Truth. This was a proper and a noble End of fuch a Miracle. But the other was very to from being fo. And that this was God's Purpole may farther appear from hence, because several who were in Communion with the Britons, and used a the very fame Rites which they did, when they once employed themselves in conferring upon others the fame heavenly Bleffings they possessed themselves were, as Bede and the old Writers of their Lives in form us, as famous for Miracles as Augustin himself Witness St. Columba and his Successors at Hij, and the holy Bishop Aidan, and several others, who all ob ferved the same Paschal Rule with the Britons.

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<sup>\*</sup> Num, ix. A.

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G. Here then, it feems, were Miracles on both sides. If therefore these are proper Evidences, or Criteria, by which to judge who kept Easter after he best Manner, the Point can never be decided. can hardly imagine any Romanist of good Underlanding will fay this is at all a fit Matter to be tried w a Miracle. For if it were, why does not the hurch of Rome oblige those of her Communion Britain to observe the Time of Easter according o the Gregorian Correction, and not fuffer them to eep it according to the Old Style? It is plain from ence, that that Church now thinks a Dispute of that ort trifling, and unworthy to invoke God to inerpose in an extraordinary Manner for the Decision f it. In fine, it feems to me very reasonable to onclude, that this Miracle was not performed by lugustin at all, if it be said the Affair of deciding he Eastern Controversy was the Design of it; or if was really performed, it must be for some other urpose than is affigned by Bede. I grant the third oint, which Augustin insisted upon, that of assisting the Conversion of the Saxons, was of considerable foment; because, as this Gentleman well observes. would have been highly conducing to God's Honour d the Salvation of Souls. But I cannot but adire he should esteem the other two important Points. le fays indeed, that the Roman Way of celebrating after could scarce be rejected, without the Guilt of chism, after the Decree of the Council of Nice.

P. But the Britons did not offend against the Detee of this General Council. It appears from \* Conantine's Letter upon this Subject, that the British hurch in his Time kept Easter in such a Manner, was confistent with the Nicene Appointment. And does not appear she altered her Method since that ime, though it may be demonstrated the Roman hurch did change hers. What the Council of Nice

\* Euseb. Vita Constant. Lib. iii. Cap. xix.

decreed was, that the Christians should not regard the Calculation of the Jews, nor keep their Ealle upon the fourteenth of the Moon, whatever Day of the Week it happened, but should always keep it a ter the Equinox and on a Sunday. Now it does no appear that the Britons had any Regard to the Jewil Calculations, and it is certain they always kept the Easter on a Sunday. And I do not find, that it was determined at the Council of Nice, that the fourteent of the Moon should be excluded from having the Paschal Solemnity observed upon it. It is not un likely, but that Regulation was introduced after wards. But as it cannot claim to be any Part of the Nicene Decree, the Britons were not so very much to Blame, for not leaving their old Customs to take up new ones; though I agree they had better, for the Sake of Uniformity, have complied with the which they might perceive was grown to be the Custom of the greatest Number. But as to that they might do as they pleased, and the Roman Chur had not Authority to oblige them to accede to the What made them more stiff perhaps might be an Apprehension that Augustin made the Demands in Quality of their Metropolitan, and a pected they would yield to him in those Points an Instance of their Obedience. And indeed wh Augustin says seems to look that Way: "Si in tribu his mihi obtemperare vultis, If, fays he, you wi " obey me in these three Things." Now this appear to be fomething like acting the Archbishop over them, and they certainly understood it in that Sente because they immediately answer, they will not tak him for their Archbishop.

G. This alleviates their Fault a little, but does not wholly excuse them. For they might have told him in the first Place, that they would not acknowledge him for their lawful Superior: But then they might notwithstanding that, have acquainted him they were

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willing to exert their Charity towards the Saxons, even though they were their mortal Enemies, and had done them the highest Injuries possible: and that they would not break with him upon Matters of Indifference, if that would content him. If they had put the Matter upon this Foot, they would then have soon found, whether Augustin would have thought proper to insist upon being owned for their Archbishop.

P. In this I entirely agree with you. And am of Opinion this would have been a better Way of treating with him than what was proposed by the simple Hermit, who, though he might be well furnished with Holiness and spiritual Prudence, yet seems to

have known very little of the World.

G. The Hermit advised them, if Augustin was siting when they went to the Conference, and would not ife up to falute them, to treat him with Contempt. for by this, he told them, they might justly deternine he was a Man of a haughty and imperious Temper. Now this, I confess, seems carrying the Matter too far. Not but that a proud Man may work Miracles (though this Gentleman feems to think therwise,) or else \* Gregory would not have furnished im with Arguments to cure his Vanity, if any should tile in him upon that Account. But Augustin's siting might be merely accidental, and not the Effect of Pride. For all his other Behaviour towards them tems to be modest enough, though theirs was not little provoking. Besides, if he were not altogeher so polite and ceremonious, that might be atributed to his being bred in a Cloister. Add to his another Reason which this Gentleman gives: Let us suppose, says he, + that St. Augustin, (who

<sup>\*</sup>See his Epistle to that Purpose in Bede's History, 1. 31. Misst Augustino Epistolam super Miraculis—in quâ eum, ne per ilorum copiam periculum Elationis incurreret—hortatur.

† P. 107.

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" doubtless thought himself their Metropolitan and Primate) was of Opinion, that it became him to

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opostolick See, to which he was indebted for it, by that distinguishing Mark of his Superiority, to wit, his receiving the British Prelates sitting:

"fuppose, I say, this was Augustin's Opinion, it is manifest, that in this Supposition, his not rising

" up to them was not an Effect of Pride, but at

" the very worst an Error of Judgment."

P. But if this last be a good Reason, why Pride might not have been the Cause of this want of Ceremony, it follows then, that it may be fairly gathered from this Story in Bede, that Augustin claimed a Metropolitical Authority, and that by the Granto the See Apostolick. We thank this Gentleman for this honest Concession. But his learned Brethren, Alford and \* Creffy, will not allow it. They own St. Gregory had invested St. Augustin with such Authority over the Britons; but then, fay they, he wifely diffembled it at the first Meeting, and † at the fecond he did not infift on, nor fo much as mention any Subjection expected by him from the Britis Churches. But furely, when one fees a Man feating himself as President of a Council, dressed in his Pon tifical Robes, in which Posture, as Mr. Creffy of ferves, it is by no Means becoming to practife thou Civilities, which are otherwise fitting; is it not just for one to conclude directly, that by his very fitting in that Capacity of President or Metropolitan, h claims to himself a superior Jurisdiction, and de mands our Subjection? Is it not the same in Effect whether he fits thus out of Pride, or out of an Erro in Judgment? It is plain, by this very Act, Augu tin infifted upon his own Authority and their Obed ence, and fully enough afferted his Metropolitica Jurisdiction over the Britons.

\* Lib. xiii. Cap. 18. § 5. + Ib. Cap. 19. § 6.

G. And it is as plain they rejected it, and thereby denied that the Pope had Authority to give him any such Power. This Step in St. Gregory seems to be pushing Things too far, and leaves a small Blemish upon the Character of that otherwise excellent Man.

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P. And indeed there is no Way of wiping it off, but by faying he only followed the Example of fome of his Predecessors, who had made frequent and vigorous Attempts to bring other Churches to be subject to their Jurisdiction. But it is notorious they were as vigorously opposed by their Collegues. We know what a noble Stand the African Bishops made against former Popes. And why might not the Britans also vindicate the Independency of their Churches with the same becoming Vivacity and Courage?

G. The Gentleman is very \* angry at several Writers for aspersing the Memory of Augustin, who certainly merits to be treated with the greatest Respect and Veneration, for being the Apostle of the English Nation. But at the same Time I make this deserved Acknowledgment of his eminent Services, and freely confess, it is to his Labours we in a great Measure owe the Blessing of our Conversion to the Christian Faith; I with the greatest Considence deny he established the Papistical among us.

P. Your Confidence, Sir, is founded upon the strictest Truth; and notwithstanding some too warm and violent Persons, puritanically enclined, have cast unjust Reslections upon him, all true Sons of the Church of England are far from imitating such rash and unaccountable Conduct. The Faith that Augustin planted was no other than the Primitive. He brought over no other Creeds, but that commonly called the Apostles and those framed by the general Councils of Nice and Constantinople. And it cannot be proved that those additional Articles of the Pseudo-Synod of Trent were any Part of his Faith. He might per-

\* P. 107.

G. He owns Mr. Collier gives a very honourable Character of Augustin. And all Persons of Sobriety and Gratitude are ready to do the fame. It is no great Matter therefore what some of hot and eager Spirits have vented against him without Truth or Discretion. And I presume both you and I will think it perfectly needless to spend Time in making any Apologies for them. We will therefore leave these Impertinencies to shift for themselves, and proceed to what is more to the Purpose. And now, Sir, fince the Britons were so obstinately bent against bearing a Share in the Conversion of the Saxons, I imagine either Augustin, or some other Missionaries from Rome, brought the whole Heptarchy over to the

Kingdom of Christ.

P. No, Sir, there were others, though not of the British Nation, yet of the British Communion, who had a confiderable Hand in this bleffed Work.

G. This Gentleman fays, the East Saxons were converted the first after the People of Kent by the preaching of St. Mellitus first Bishop of London.

P. He

P. He might have told you too, that after their King Saberet's Death, An. 616. Paganism revived among them. For his three Sons, whom he left his Heirs, refused to be baptized, and their People apostatized, and compelled their Bishop Mellitus to fly the Country. After which they continued in their Infidel State many Years; 'till at length about the Year 653 their King Sigber &, at the Instance of Osuiu King of the Northumbrians, received the Faith, and by the Help of St. Cedd, who was afterwards ordained Priest by Finan, and kept Easter as the Britons and Scots did, reconverted the Nation of the East Saxons; and Cedd having gathered a large Church among them, was confecrated Bishop of London by the same Finan. And when after the Death of this worthy Prelate, a Part of the People relapfed to their Idolatry again, they were An. 665. a fecond Time reclaimed by the Labours of Jaruman, Bishop of the Mercians, who had been educated in the Scotish Discipline, and received his Confectation from the Scotish Churches.

G. He proceeds: After them the East Angles were converted principally by the preaching of their first

Bishop Felix.

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P. Yes, but not next in the Order of Time. For the Faith was not preached among them 'till about 631; whereas Paulinus had baptized King Aeduin and his Northumbrians about the Year 627. Indeed Earpuald was baptized about this last mentioned Year, but he was slain soon after, and the Province remained at least three Years longer Pagan.

G. The Kingdom of the Northumbers, fays he, was converted An. 625. by the preaching of St. Pau-

linus.

P. But then after the Death of King Aeduin, An. 633. his Successors apostatized, and St. Paulinus was forced to leave the Kingdom, and the People returned to their old Infidelity, 'till the Reign of St. Ofuald,

Osuald, who being educated among the Scots and Piets was baptized by them. And he An. 635. defired a Bishop from the Nation of the Scots, who sent Aidan first, and afterwards Finan, and after him Colman, who all observed Easter in the British Way. Under these Prelates the Nation of the Northumbers were totally subjected to the Yoke of Christ.

G. And so was the Kingdom of the West-Saxons by the preaching of Birinus, An. 635. He came to

England by the Advice of Pope Honorius.

P. Birinus was Bishop there but a few Years. And the finishing Stroke to the Conversion of that People was given by Agilber Et, a French Prelate, who, without any Mission from Rome, of his own Accord did the Office of a Catholick Bishop, and about the Year 650, at the Request of King Coinualch, accepted of that Bishoprick. As did afterwards Uini, who also was ordained a Bishop in France.

G. He goes on: The largest of all the seven Kingdoms, viz. that of the Mercians and Midland Counties, was converted under King Peada, who was baptized by Finan, Anno 653; and the Conversion of

those Provinces was compleated Anno 6.55.

P. The Persons concerned in it were all Presbyters ordained by the Scots. Their Names were Cedd, Adda, Betti and Diuma. The last of which was confecrated Bishop of the Middle Angles and Mercians about the Year 656, by Finan, the Scotch Bishop of the Northumbrians. To him succeeded Ceollach, a Scot, An. 658. and after him came Trumberi, who about 659 was ordained Bishop by the Scots; as was likewise his Successor Jaruman. The South Saxons did not receive the Gospel 'till An. 681. under King Aedilualch, by the preaching of St. Uilfrid.

G. By this Account which you have given of the Conversion of the several Saxon Kingdoms, it appears, that the Scots, and those ordained by them, were as considerable in the carrying on and perfecting this

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glorious Work, if not more so, than those who had their Mission from Rome. They had the Honour of establishing the Faith in the Kingdom of the Northumbrians, and in the largest of all the seven Realms, that of the Mercians and Middle Angles, and also in that of the East Saxons. And the West Saxons were much beholden to the Labours of Azilber Et, a French Bishop. So that those who were sent into the Vineyard by the Bishops of Rome, such as Augustin, Mellitus, Felix, and Birinus, are not intitled to all the Glory: They have a Right to a Share of it with others their Fellow-Labourers in this Holy Employment. And our Adversaries must not take it amiss. if we are not ungrateful to the Memory of the Scotish Prelates, who with a commendable Zeal and Vigour fo fuccessfully engaged in it. It is Honour abundant for St. Augustin and his Associates, that they begun the Conversion. But it must be owned, that their Endeavours had been quite blasted, if they had not been reinforced by those, whom they can scarce forbear entitling to the scurvy Denomination of Schifmaticks.

P. I cannot but commend your giving all those concerned in this facred Undertaking their deferved Praise, and shall only observe, that these Scotish Prelates were as famous for the Soundness of their Faith, the Holiness of their Conversation, and the Frequency of their Miracles, as the Roman Missionaries; and yet it appears they had no Notion at all, that Communion with the Bishop of Rome was necessary to make a Catholick Christian. If they had such a Notion how comes it to pass, that they did not think themselves obliged to be of that Communion, and that they would rather be Schismaticks, than give up their ancient Customs, which they could not but be sensible were at the Bottom only Matters indifferent? Certainly it was worth while to procure Catholicism by such a trisling Sacrifice, if they really believed they could not be Catholicks without it.

## 316 A full Refutation of ENGLAND's

G. This Gentleman often mentions the Miracles performed by Augustin; which for my Part I shall not go about to contest. I shall only wish, that amongst the many Miracles related to be wrought in Favour of the Missionaries from Rome, the Divine Bounty had been pleased to bestow upon them the Knowledge of the Saxon Language. The Gift of Tongues was the first general Favour God vouchfafed to all those he first employed in preaching the And undoubtedly this miraculous Gift would have been very advantageous to Augustin, and rendered his Preaching more affecting, and probably crowned it with more ample Success. But pray, Sir, when was it that St. Augustin died, because this Gen-

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P. Some Writers, because it is not very clearly fet down by Bede in what Year he died, would lay to his Charge the Slaughter of the Monks of Bangor, as if he had fome Way influenced the Pagan King of the Northumbers, Aedilfrid, to fall upon them. But this is very improbable; for Bede expresty says, that Augustin died long before this happened. Which Passage, though it be omitted in King Alfrid's Saxon Translation, is in all the Latin Manuscripts, as Dr. Smith informs us, some of which were ancienter than King Alfrid's Time, and one of them, viz. Bishop More's, within a few Years as old as Bede himself. The Translation therefore is of no Authority against the original Latin; especially since a great many other Paffages, and fometimes whole Chapters, are omitted in that Translation, which were undoubtedly in Bede's original Book. Now the Question is, What was the Year of Augustin's Death? Dr. Smith thinks it was in the Year 605, on Wednesday 7 Kal. Jun. But I do not find that any ancient Author, except the Chronology at the End of Thorn's Chronicle, fays he died on Feria quarta, Wednesday. But several mention Feria tertia, or Tuesday. As Florence of WorConversion and Reformation compared. 317 cester, W. Thorn, St. Birchington. Now 7 Kal. Jun. or May 26, fell upon Tuesday, An. 604. That therefore must be the Year of Augustin's Death. And if we consider the Matter rightly, Bede says so. For in the Beginning of Cap. iii. Lib. ii. he sets down this very Year 604, to denote, that the Things related in that Chapter must be understood to have

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this very Year 604, to denote, that the Things related in that Chapter must be understood to have fallen out that Year. So that in that Year not only Mellitus and Justus were confecrated, but also Augustin died. And I can see no Reason to doubt that this is the true Meaning of Bede. However, whether it were An. 604, or the next, it is long enough before the Slaughter of the Monks of Bangor, which, according to Bishop Usber, befel them not 'till An. 613,

eight or nine Years after.

G. The Gentleman concludes this Chapter with a

handsome Character of Augustin by Mr. Collier.

P. And no doubt he very well deserved it. But what will that signify, unless he can prove, that the Romish Church professes to this Day the same true Faith which St. Augustin preached, and no other.

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#### SECT. VIII.

Romanists do not profess at this Day the Faith or Doctrine which St. Augustin preached concerning the Mass and the Use of Reliques.

G. HAT, Sir, is the Subject of the next Section. I perceive you will grant, that the Faith and Religion professed at this Time by the Romanists is the true one, if they can shew it is the same as was taught by St. Augustin.

P. Yes,

P. Yes, Sir, I will be very fair with the Gentles man. Let him but prove, that St. Augustin taught for Articles of Faith those added to the ancient Creed by the Council of Trent, and for my Part, I shall be ready to own the Force of his Arguments. There were indeed some inconvenient Practices, bordering upon Superstition, introduced in the Time of Augustin, to which the more ancient Christians were entirely Strangers. But there was nothing believed as necessary to Salvation, but what the Primitive Church, from the Beginning, maintained: The new Papistical Faith was not yet in Being: And, as Mr. Collier has observed very well, the Terms of Communion stand by no Means upon the same Foot they did in Gregory the Great's Time.

G. You have then no Exception against such Articles as were strictly and properly Terms of Communion, that is necessary and unalterable Points of Religion, whether relating to Faith or Practice in the Time of Pope Gregory. And if so, then you must be content to go to Mass. Nay you are bound to it, because the Belief of the Mass was unquestionably a Term of Communion in the Time of Gregory the Great. The Thing is notoriously known, and you

cannot deny it.

P. Pray, dear Sir, not so hasty. I allow that Augustin, and his Fellow-Missionaries, began Missas facere, to say or celebrate Mass in St. Martin's Church. Now what is saying Mass, but administring the Sacrament of the Eucharist? If this is what he means, I will not pretend to deny that St. Augustin did this, and at the same Time I will also with equal Considence affirm, the Church of England does so too. She does not indeed call it saying Mass. But if she administers the same Christian Sacrament, if she does all that our Saviour commanded, when he instituted the Eucharist; it is no Matter what Name she gives the performing this Rite, but no doubt she says Mass

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in the same Sense with St. Augustin. The Gentleman. I hope, will not pretend to affert, that faying Mass means celebrating the Eucharist by the Roman Form. If he does, then the Roman Missal was a Term of Communion in St. Gregory's Days. But furely he cannot be fo ignorant as not to know the Offices by which the Eucharist was administred were divers, that there was \* Altera Consuetudo Missarum in Sa Romana Ecclesia, atque altera in Galliarum, one Custom of Masses in the Roman Church, and another in the Churches of Gaul; and that St. Gregory confesses it to be true, and directs Angustin to chuse out of all Churches what he thinks most for the Edification of the English. The Roman Office then was not a Term of Communion in St. Augustin's Time. And if the Gentleman will have the Confidence to affert it, I must acquaint him he opposes both S. S. Augustin and Gregory.

G. Well, but he observes +, that Mr. Collier in his Relation of this historical Passage, instead of, say Mass, has rendered it thus: And performed all the solemn Offices of Religion. And he thinks it is not fair to wrap up a Fact of Moment thus clearly specified, in fuch general and ambiguous Terms, as might fignify

the Protestant Office as well as the Mass.

P. For my Part I think it a Thing of no Moment which Way it is expressed, and I dare say Mr. Collier was of the fame Mind. And I doubt not, but if he could have imagined any Body would have taken Offence at it, he would not have scrupled at all to render it as this Gentleman defires. I believe Mr. Collier confulted his Ear in the Cafe, and expressed the Thing in the Manner he did, because he fancied perhaps it run more fmoothly. And with this Gentleman's good Leave I presume his Paraphrase is not much amiss. For he will not deny that taying Mais is performing a folemn, or rather the most folemn

<sup>\*</sup> Augustin's second Question to Gregory. Bede, Lib. i. c. 27. † P. 116.

Office of Religion. And if this Expression will suit the Protestant Office as well as the Romish, then by his own Confession we by our Liturgy, as well as they by theirs, perform a folemn Office, we fay, the most folemn Office of Religion. He therefore may, if he pleases, call it saying Mass, while we call it administring the Sacrament of the Lord's Supper, or celebrating the Eucharist. It all fignifies the same Thing, and here is only a trifling Dispute about Words, unless he will stand to it, that the Term Mass itself is a Term of Communion. We then have no Quarrel with the Word. What we oppose is their false Doctrines about this Sacrament; their Doctrines of Transubstantiation and of the Sacrifice of the real and substantial Body and Blood of Christ, and their erroneous Practices of communicating in one Kind and adoring the Sacrament. All which Doctrines and Practices are far later than the Times of S. S. Gregory and Augustin. Now if by faying Mass our Author means that Augustin did it in the false Sense and undue Manner I have just now mentioned, we do not think ourselves obliged to take his Word, and must demand his Proofs for it. Let him shew, if he can, that St. Augustin taught the Doctrine of Tranfubstantiation, or intended to repeat, except by Way of Figure and Representation, the Sacrifice of the Death of Christ once offered upon the Cross for the Sins of the whole World, or that he adored the Sacrament as the Substance of Christ's Body and Blood hypostatically united to his Divinity, or distributed but one Species only to his new Disciples. When he can prove all this, it will then be Time enough for him to affirm, that St. Augustin said Mass in the Romish Sense. But till then I shall take the Liberty to fay, that Augustin's faying it was nothing different in Substance from our administring this blessed Sacrament.

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G. Will you please, Sir, to give me some positive Proof, that St. Gregory did not believe Transubstan-

P. He was fo far from teaching a Change of Substance in the Holy Eucharist, that he plainly afferts the contrary in a Prayer cited out of his Sacramentary by Ratramnus (de Corp. & Sang. Domini. § 85.) Which Prayer, though it is not to be found in the present Romish Mass-book, nor in the Sacramentary published by Menardus, yet is extant in the second Book of the Sacraments of the Roman Church fet forth by Thomasius at Rome 1680, p. 160. Now these are the Words of that ancient Writer Ratramnus: "In the Prayer used after the Mystery of Christ's " Body and Blood, to which the People fay, Amen, " the Priest speaks thus: We who have now received " the Pledge of eternal Life, most bumbly beseech thee " to grant, that we may be manifestly or really made " Partakers of that which we receive in the Image of " the Sacrament. A Pledge and Image are the Pledge " and Image of somewhat else, that is, they do not " respect themselves but another Thing. It is the " Pledge of that Thing for which it is given, the " Image of the Thing it represents. They fignify " the Thing of which they are the Pledge or Image, " but are not the very Thing itself. Whence it ap-" pears, that this Body and Blood of Christ are the " Pledge and Image of fomething to come, which " is now only represented, but shall hereafter be " plainly exhibited. Now if it only fignify at prefent " what shall be hereafter really exhibited, then it is " one Thing which is now celebrated, and another "that shall hereafter be manifested. Wherefore it " is the Body and Blood of Christ, which the Church " celebrates, but as a Pledge or Image: The Truth "we shall then have, when the Pledge or Image " shall cease, and the very Thing itself shall appear. " And in another Prayer, (Post communio in fabbato

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quat. temp. mensis Septemb.) Let thy Sacrament work in us, O Lord, we befeech thee, those Things which they contain, that we may really be made Partakers of those Things which now we celebrate in a He faith that these Things are celebrated " in a Figure, not in Truth; that is, by Way of Representation, and not by the Manifestation of "the Thing itself. Now the Figure and the Truth are very different Things; therefore that Body " and Blood of Christ, which is celebrated in the " Church, differs from the Body and Blood of Christ " which is glorified. That Body is the Pledge or " Figure, but this the very Truth itself; the former we celebrate till we come to the latter, and when " we come to the latter, the former shall be done " away. It is apparent therefore that they differ " vaftly, as much as the Pledge, and that whereof " it is the Pledge; as much as the Image, and the "Thing whose Image it is, as much as the Figure " and the Truth. We see then how vast a Difference " there is between the Mystery of Christ's Body and "Blood, which the Faithful now receive in the " Church, and that Body which was born of the " Virgin Mary, which fuffered, was buried, role " again, ascended into Heaven, and sitteth at the

right Hand of God."

G. From these two Prayers, Sir, produced and commented upon by Ratramnus, we may easily discern, the Change is figurative and mystical, and not substantial, according to the Sentiments of St. Gregory. I was lately diverting myself with the Catalogue of Saxon Manuscripts in the second Volume of Dr. Hicker's Thesaurus, and there I found a Prayer of the like Nature, p. 101, made Use of by our Foresathers at receiving the Sacrament of the Altar. These are the Words of it: "Grant we beseech thee, Almighty" God, that him, whom we see anigmatically and under another Species, on whom we feed sacrament.

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P. This Prayer you have now alledged is very pertinent and parallel to the other two. It is a plain Allusion to those Words of St. Paul, i Cor. xiii. 12. Now we see as in a Glass darkly, but then Face to Face; now I know in Part, but then shall I know even as also I am known. And the Allusion makes it apparent, that the Author of the Prayer did not believe the real or oral Manducation of Christ in the Sacrament. The Words, whom we see enigmatically, or darkly, and under another Species, are of the same Importance with those of St. Paul, as in a Glass darkly, which import not the direct and immediate Vision of the Thing itself, but an obscure and reflex Vision of it by an Image: So the Author of the Commentaries on St. Paul's Epistles that go under the Name of St. Ambrose, "It is plain that now we behold Images by " Faith, but then we shall see the very Things them-" felves." And as Tertullian interprets the Word, which our Translators render darkly, in an Image, (non in enigmate, id est, non in imagine, adv. Praxeam. c. 14.) and as ecclefiaftical Writers commonly style the Types of the old Law, Enigmata; fo the facramental Symbols are called anigmatical Veils. So that the former Antithesis imports a Denial, that the visible Object is the true Body of Christ. And then the latter Antithesis between the sacramental feeding on him here on Earth, and the true and real Enjoyment of him in Heaven, as plainly implieth, that it is the Sacrament, and not the real Body of Christ, which is orally received, and is our spiritual Repast on Earth; and that the true and real Enjoyment of Christ is relerved for our Entertainment in Heaven.

Bede likewise is express against the Doctrine of Transubstantiation, and distinguisheth clearly between the facramental and real feeding upon the Flesh of Christ. For in his Comment upon Ezra, Lib. ii.

upon

upon c. viii. having mentioned the Refurrection, he proceeds, "When all the Elect feast on the Flesh of the immaculate Lamb, that is, of our God and " Lord; no longer exercifing Faith in the Sacrament, " but beholding him in Reality and in Truth." in Ceolfrid's Letter to King Naitan, which probably was wrote by Bede, and is inferted in his Hiftory, it is \* faid, that all the Churches through the World should prepare Bread and Wine for the Mystery of the Flesh and Blood of the immaculate Lamb, and should offer these, to wit, Bread and Wine to the Lord in hope of their future Redemption. The Bread and Wine then is only myflically, not substantially the Flesh and Blood of Christ; and these Eucharistical Elements, this Bread and Wine are the only substantial Things that are offered in this Sacrifice, to the End that those who receive them may have Remission of their Sins, and have a full Hope and Affurance of a happy Refurrection, if they worthily partake of them. ther † Place Bede makes St. Uilfrid fay, that our Lord delivered to the Church the Sacraments of the New Testament to be celebrated in Commemoration of his Pasfion. He does not fay our Lord delivered the Substance of his Body and Blood, for that he manifestly did not, but the Sacraments, whose Matter or Sub-Itance is Bread and Wine, and which are only in Mystery, Power and Virtue the Body and Blood to the Receivers, to be celebrated, not as his real lmmolation or Passion, for that was only performed on the Cross, but in Commemoration of his Passion. There is manifestly then as much Difference between the Substance of Christ's Body and Blood, and the Bread and Wine with which the Celebration is performed, and which are the Sacraments thereof, as

† Lib. iii. Cap. 25. p. 133.

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præpararent omnes Ecclesiæ per orbem—panem et vinum in mysterium carnis & sanguinis Agni—: Et offerrent has Domino in Spem suturæ Redemptionis, Lib. v. c. 21.

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there is between the Passion and the Commemoration of it. Again: Bede informs us, that when the three Sons of Saberet, King of the East Saxons, faw Bishop Mellitus, one of St. Augustin's Fellow-Labourers, celebrating Mass in the Church, and giving the Eucharift to the People, they faid: " Why dost not thou " reach us the fair Bread, which thou gavest to our Father Saba, and ye fail not yet to give to the Peo-" ple in the Church?" To which he answered: " If " ye will be washed with the salutary Fountain " wherewith your Father was washed, ye may also " be Partakers of the holy Bread of which he par-" took: But if ye despise the Laver of Life, ye can "by no Means partake of the Bread of Life." From which it is most apparent that the Eucharist is Bread still, though holy Bread, and the Bread of Life; full as the Water of Baptism is the falutary Fountain and the Laver of Life. Here is no Change of Subtance, but only of Use and Quality. It is no more common Bread, but confecrated into a facramental The physical Substance is still the same, but here is an Addition of supernatural Qualities by the Operation of the Holy Spirit. This was Bede's and t. Augustin's Doctrine with Relation to the Eucharist, nd if this were the Doctrine of the present Church f Rome, we should have no Dispute with them about he Mass: For their late offensive Practices would be on discarded; and as to the Canon of the Mass ithout the Rubricks, which are not in St. Gregory's acramentary, there is little Objection to be made ween Dit.

G. I have confidered it carefully, and am of Opiion, that it is directly contrary to the Doctrine of the resent Romish Church. This is the \* Prayer of Con-

<sup>\*</sup> Our Church's Prayer is the very fame in Substance with this. e likewise request that God would make the Bread and Cup e Body and Blood of Christ to us, in the same Manner as Christ

fecration: "Which Oblation do thou, O God, we befeech thee, vouchfafe to render in all Respects blessed, approved, effectual, reasonable and acceptable, that it may become unto us the Body and Blood of thy most beloved Son our Lord Jesus Christ." Now here God is not requested that the Oblation of Bread and Wine may become substantially the Body and Blood, but may become so

has appointed in the Words of the Institution. Which Words follow our Prayer as they do the Roman, and consequently serve to explain the one as well as the other. Therefore the evident Meaning of our Prayer is this: "Grant that we receiving these " thy Creatures of Bread and Wine, &c. may be Partakers of " Christ's blessed Body and Blood sacramentally and spiritually, " in the very fame Sense, in which our Lord designed we should " partake of his Body and Blood, when he instituted the Euch. "rist, taking Bread, &c. and saying, take, eat, This is my Blood, Body; likewise taking the Cup and saying, This is my Blood, &c." Now here it is petitioned, both that by partaking of Bread and Wine we should partake of his sacramental Body and Blood, or that the Bread and Wine should be in themselves to us receiving them, the most Blessed Sac ament of his Body and Blood, who instituted the Bread to be his Body, and the Wine his Blood; and also that we should partake of the Merits of Christian Body as crucified, and Blood as spilt, which is the Consequence and Effect of worthy receiving. So that this Prayer of our Church fully includes all the ancient Church prayed for, with regard both to the Confecration of the Elements, and the Sanding cation of those who worthily partake of them; both being fected by the Operation of the Holy Ghost. For God the in ther grants and does every Thing, not by himself alone, but himself al his Word and Spirit. The three Persons, as both Scripture and Antiquity teach, are one God, of one Substance and Power; and their Operations are one. For as St. Ambrose de Spiritu santto, Lib. c. 3. fays, ubi operatio aliqua divina, aut Patris, aut Filii, aut & ritus designatur, non solum ad Spiritum sanctum, sed etiam ad Pa trem refertur et Filium, nec folum ad Patrem, sed etiam ad Filia refertur ad Spiritum. And Lib. iii. c. 5. Sanctificat Pater, Jan tificat et Filius, sanctificat et Spiritus, sed una est Sanctificatio. Th is the Catholick Faith, and every one knows this is the Faith the Church of England. They therefore do greatly err, wh infift upon an express Mention of God's fending down the Hol Spirit to fanctify the Oblation, and condemn both our Church and the Roman for the want of it,

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fo us, or to the Receivers, which by no Means implies any Change of Substance, but on the contrary supposes, that they are only made the mystical or sacramental Body and Blood for the Benefit of those who partake of them in the same Manner as the baptismal Water is made the Laver of Regeneration and Life.

P. Your Observation is very just, and is fully confirmed by the Confecration Prayer in the Ambrosian Mass, which differs a little in Words, but the Sense is the same. It is thus; "Make this Oblation to "us a chosen, rational, acceptable Oblation, which "is the Figure of the Body and Blood of our Lord "Jesus Christ." This shews the Oblation consisting of Bread and Wine is made Christ's Body and Blood

only in a figurative and facramental Sense.

And this was the Doctrine of the Church of England for many Ages after St. Gregory. Bede tells us in his Comment upon 1 Cor. xi. 29. that both Peter and Judas received de uno pane, of one Bread or Loaf. The Eucharist was therefore believed then to be Bread after Confecration. And on Verse 23, &c. he makes our Saviour speak in this Manner: "You are not to " eat this Body which you fee, and drink that Blood " which they shall shed who crucify me. I have " commended unto you a Sacrament, which spiri-" tually understood shall quicken you." What can be more express against eating the very Substance of the Body of Christ? Now Bede took these two Paslages out of St. Austin; they are therefore a Testimony of his Doctrine likewise. Lastly, to mention no more Places of this Kind, Bede, in his Comment upon Psalm iii. affirms, that Christ delivered to his Disciples Figuram Sacrosaneti Corporis Sanguinisque sui, the Figure of his Body and Blood, therefore not the very Substance itself. At the same Time with Bede lived Heddius, the Writer of St. Uilfrid's Life. Now he relates, Cap. lviii. that when Archbishop Beretu-Y 4

ald, and the rest of the Bishops, assembled in a Council near the River Nid, made Peace with Uilfrid, they all embracing one another, and breaking Bread received the Eucharist together, panemque frangentes communicaverunt. The Matter therefore of the Sacrament is Bread, in the Judgment of this ancient Writer, who no doubt speaks the Opinion of those English Prelates, who then concurred in that holy Acti-And about the Middle of the tenth Century, Aelfric wrote a Book of Homilies for the Use of the English Church; in one of which he treats at large of the Eucharist, (see Mr. Whelock's Edition of Bede, p. 462.) and among others makes Use of the following Expressions: "The Holy Font-Water, which is " called the Well-spring of Life, is like in Shape to " other Water, and subject to Corruption, but the " Holy Ghost's Might cometh to the corruptible " Water through the Priest's Blessing-Behold now " we fee two Things in this one Creature. After " true Nature, that Water is corruptible Moisture, " and after Ghoftly Mystery hath hallowing Virtue. " So also if we behold the Holy Sacrament after bo-" dily Sense, then we see that it is a Creature cor-" ruptible and mutable: if we acknowledge therein "Ghostly Power, then understand we that Life is " therein, and that it giveth Immortality to them " that eat it with Faith-Much Difference is there " betwixt the Body in which Christ suffered, and the "Body which is hallowed to Housel. The Body " truly in which Christ suffered, was born of the " Flesh of Mary, with Blood, Bones, Skin, Sinews, " with human Limbs, and with a reasonable Soul-" And his Ghostly Body, which we call the Housel, " is gathered of many Corns, without Blood and "Bone, without Limb and without Soul-What-" foever is that Housel which giveth the Substance of " Life, that is of the Ghoftly Might and invisible " Operation. And therefore is the holy Housel called

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" a Mystery, because there is one Thing in it seen, " and another Thing understood-Certainly Christ's "Body, in which he fuffered Death—is eternal and " impassible. But the Housel is temporal, not eter-" nal, corruptible and divided, chewed and fent " into the Belly-It is Christ's Body and Blood not " corporally, but spiritually." This same Aelfric, in his Canons composed likewise for the publick Use, has the following Words: (Can. 37. Ed. Johnson) " That Housel is Christ's Body, not corporally, but " fpiritually; not the Body in which he fuffered, but "that Body of which he spake, when he bleffed " Bread and Wine, for Housel one Night before his " Paffion, and faid of the Bread bleffed, This is my "Body; and of the Wine bleffed, This is my Blood. "Know now that the Lord, who was able to change "the Bread into his Body before his Passion, and "the Wine into his Blood, in a spiritual Manner, " he himself daily bleffeth Bread and Wine, by the "Hand of his Priests into his spiritual Body and "Blood." Likewise in a Sermon of Aelfric's ad Sacerdotes there are these Words: " This Sacrifice is " not the Body in which he fuffered for us, nor his "Blood which he shed for us, but it is spiritually " made his Body and Blood, like the Manna rained "down from Heaven, and the Water which flowed " from the Rock." You will find the original Latin in Dr. Hickes's Thefaurus, Vol. ii. p. 109. and the original Saxon, Vol. i. Gram. Anglosax. p. 58. Paffage is fo manifestly repugnant to the Romillo Doctrine, that, as we are informed in the abovementioned Place of the Thesaurus, some zealous Papist was resolved to be revenged of it, and has accordingly erased it out of one of the ancient Manuscripts of the Bennet Library; but it was happily preserved in another of them, Lib. xii. as well as in the Saxon, which was fafe enough, because few understand it. Such detestable Practices as these some People will not

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not flick at to promote their Cause. To this let me add, out of an ancient Pontifical used in the Saxon Times before the Conquest, the following Prayers for the Confecration of the Paten and Chalice. For the Paten: "O Lord, who after the typical Paffo. ver, and eating the Flesh of the Lamb, didst vouchfafe to take Bread out of the Dish, in proorni comparatione corporis, in the comparing of thine own Body, and distribute it to thy Disciples: We most humbly beseech thee, that all those, who from this Paten shall receive consecrated Bread into their Mouths, may defire and receive thee the " living and true Bread in their Hearts, and deferve " to obtain everlasting Blessedness, through thee, " &c. For the Cup: "O Lord, grant that they, " who with a clean Heart shall out of this Cup taste the mystical Memory of thy Blood, may from thy " Mercy deferve to obtain Remission of all their Sins " and Joys everlasting." See the Words in p. 10, and 25 of the Catalogue of C. C. C. Manuscripts. Now it is remarkable, these Prayers are not to be found in the present Roman Pontifical, as being altogether irreconcileable with their Doctrine. For confecrated Bread is Bread undoubtedly, and the mystical Memory of Christ's Blood is not the real Substance of it. Now these Passages all contain a strong Proof, that Transubstantiation was not yet believed, though they doubted not of a Change as to Use and Quality wrought in the Symbols, which was the univerfal Belief of the Ancients, and is now the Belief of our Church. And this undoubtedly was the Belief of the ancient Saxon Church, 'till after the Condemnation of Berengarius; when Lanfrank, his great Adversary, being made Archbishop of Canterbury, altered the ancient Doctrine in this Particular. Matthew Westminster indeed, An. 1087, fays that Berengarius omnes Gallos, Italos et Anglos suis pene corruperat Pravitatibus, " had almost corrupted all the Conversion and Reformation compared. 331

Almost all the English then were, as he confesses, at this Time corrupted. But that could not well be by Berengarius, who never was in England, which therefore is a very probable Argument, that this was the ancient Doctrine of the English Church, which continued to be taught therein till this very Time.

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G. In these old Times then Transubstantiation was not come into Vogue: And consequently there was no real and substantial Immolation of Christ, but only an Oblation or Sacrifice of the Eucharistical Bread and Wine, whereby is commemorated and represented to God the proper Immolation, or Passion of Christ.

P. Right: For St. Gregory in his fourth Dialogue, c. 55. calls offering the falutary Sacrifice, offering Bread; offer bunc Panem. And cap. 58. he tells us, that the Sacrifice of the Eucharist always imitates the Passion of the only begotten Son for our Pardon, proabsolutione nostra passionem unigeniti Filii semper imitatur. Consequently here is no real Sacrifice of Christ's Flesh and Blood, but only a Commemoration and Representation, or Imitation and Resemblance of the real Sacrifice.

G. And with this Doctrine the Oblation in the Mass exactly agrees. These are the Words: "Where-" fore, O Lord, we thy Servants, and also thy holy " People, having in Remembrance both the bleffed " Passion of the same thy Son Christ our Lord, as " also his Resurrection from the Dead, and likewise " his triumphant Ascension into the Heavens; offer " unto thy glorious Majesty of thine own Gifts and " Prefents, a pure, a holy, an immaculate Hoft, the " holy Bread of eternal Life, and the Cup of ever-" lafting Salvation." Now it is altogether abfurd to call either the Accidents of Bread and Wine, or the Substance of our Saviour's Body and Blood pretended to be veiled under these Accidents, God's own Gifts and Prefents. But this Expression suits pertectly well with the facramental Bread and Wine, which

which is the Bread of Life and Cup of Salvation to

those who worthily receive them.

P. It cannot mean any Thing elfe, and this will still farther appear from the like Prayer in the Ambro. fian Liturgy: " Therefore we being mindful of his most glorious Passion, and Resurrection from the "Dead and Ascension into Heaven, offer to thee "this immaculate, reasonable and unbloody Host. " this holy Bread and Cup of everlafting Life: And we pray and befeech thee that thou wilt receive " this Oblation on thy fublime Altar by the Hands of "thy Angels, as thou didft vouchfafe to receive the "Gifts of thy righteous Servant Abel, &c." as in the Canon of the Mass. From whence it is evident. that this Oblation is Bread and Wine in Substance. though holy Bread and Wine, as St. Mellitus in Bede calls it: And indeed it would be fenfeless to pray that the Substance of Christ's Body and Blood may be looked upon with a ferene Countenance, may be accepted as the Sacrifices of the Patriarchs were, may be carried by the Hands of Angels unto the heavenly Altar. As if God would not accept the Substance of Christ's Body and Blood, but at our earnest Request, and as if the holy Angels now transported that to Heaven, which has long fince afcended up thither, and for ever fitteth at the Right Hand of God. But to pray that God would look graciously upon our Oblations, which like the Sacrifices of the Patriarchs were taken out of his own Gifts and Creatures, and command the holy Angels, as it were, to prefent them to him, there is some Meaning in that which the Words of the Canon will bear without any Abfurdity. But if you construe them of accepting the Substance of our Saviour's Body and Blood, a plain Force is put upon them, and they are rendered little better than unintelligible \* Jargon. In the Clementine

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<sup>\*</sup> Mr. Bingbam makes this useful Observation upon this Part of the Canon of the Mass: " Then they were good Sense, when

Liturgy it is expressed thus: " We offer to thee our "King and our God, according to his Institution, this "Bread and this Cup—and we befeech thee that " thou wilt look graciously on these Gifts now lying " before thee, and accept them to the Honour of "thy Christ." In St. Mark's Liturgy: "We, O " Lord God, have fet before thee thine own out of "thine own Gifts." In St. Chryfostom's: "We offer " to thee thine own out of thine own Gifts." There is the fame Expression in St. Basil's Liturgy. all which it fufficiently appears, what is the true and genuine Meaning of the Roman Canon, and that it is both contrary to Transubstantiation, and the Sacrifice of Christ's real Flesh and Blood. And therefore both St. Gregory and St. Augustin, though they faid Mass, were far from faying it in the Sense of the Romish Church, as this Gentleman is pleased to mistake the Matter.

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G. I think, Sir, nothing can be plainer. And fince there was no Conversion of the Bread and Wine

"they were faid over the Bread and Wine, to confecrate them " into the Memorial and Symbols of Christ's Body and Blood. "But now they are become abfurd, and contrary to the Primi-" tive Intention. For how can the real Body and Blood of Christ " be called these Gifts? Or be compared to the Sacrifice of " Abel, who offered a Beast? How can Men pray without In-" dignity to the Son of God, that the Sacrifice of God's only "Son may be as acceptable to God as the Sacrifice of Abel was? " Or how does Christ, who sits at the Right Hand of the Father, " need the Mediation of Angels, to be carried or presented to " his Father at the heavenly Altar? With what Propriety of " Speech can Christ be called, all these good Things? And the " good Things which God createth always, and quickeneth and " Sanctifieth always? Doth God create, and quicken, and bless " Jesus Christ by Jesus Christ? It is proper to say all this of the "Gifts, supposing them still to be real Bread and Wine; but al-" together improper, if they are transubstantiated into the na-" tural Flesh and Blood of Christ. Whence we may conclude, " that the first Compilers of this Prayer knew nothing of the "new Doctrine of Transubstantiation, which makes this Prayer absurd in every Syllable of it." Vol. vi. p. 708. into Christ's Body and Blood, and consequently no veiling of the Substance of the latter under the mere Appearances of the former, which indeed is as great a Contradiction to Religion as it is to Reason, there is no Foundation for the Adoration of the Eucharift,

P. And there is no Rubrick for any fuch Practice in St. Gregory's Sacramentary, or in the old Gallican Missal, printed by Mabillon in his \* Museum Italicum, which has St. Gregory's Canon, and was published from a Manuscript judged by that skilful Antiquary to be above a thousand Years old, and consequently

near as old as the Time of St. Gregory.

As to Communion in one Kind it was not practifed in those Times, whenever there was a Celebration and Confecration of the Eucharist; for then always followed a Communion, when every Body received both of the holy Bread and of the Cup of everlafting Salvation. There was indeed usually a Part of the consecrated Elements referved for the Use of the Sick, and fometimes probably, when both the Species could not be had, the fick Person received only one Kind. But then they never faid Mass, and there was no Confecration in this Case, and consequently it was not always possible for the Sick to partake of both. gives fome Instances, whereby it appears, that the Sick fometimes received both the confecrated Elements, and fometimes only one of them. In his Life of St. Cudber Et, cap. 15. he speaks of one Hildmaer who entreated St. Cudber & to fend a Priest that might administer the Sacraments of the Lord's Body and Blood to his Wife who feemed just a dying. And St. Cudber& himself upon his Death-bed received the Salutary Sacraments, and strengthened his Exit with the Communion of the Body and Blood (Profe Life, cap. 39. and Verse Life, cap. 36.) But in his History, Lib. iv. cap. 24. he gives an Instance of Caedmon's receiving the Eucharist, by which it seems evident that

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only the confecrated Bread is meant. Besides it cannot with any tolerable shew of Reason be said that the Church in those Days debarred the People of one of the Elements, as the Romish Church does now. as I faid before, whenever Mass was publickly celebrated in the Church, all communicated of both, and every Body might have an Opportunity, if he pleased, of frequently receiving them. As to the Case of the Sick, it could not well be otherwise, because the Church did not then allow of consecrating the Eucharist in a private House; it therefore might frequently happen, that only one of the Species could be had, which was thought fufficient to testify the Person died in the Peace of the Church, and would no doubt confirm all those spiritual Bleffings to him, which his Communions in publick, when he partook of both Kinds, entitled him to, through the Merits of Christ.

G. I plainly fee, Sir, this was an extraordinary Cale, and there is no arguing from what may lawfully be done in fuch particular Cases, to what may always be done every Time the Sacrament is publickly Let but the Romish Clergy restore the administred. Use of the Cup, every Time Mass is said in their Churches, and then I am perfuaded there will be no more Complaint of their facrilegiously withholding the Cup from the People, than there was in the more early Times, when the Sick did communicate of only one of the referved Species in Cases of Emergency and fudden Apprehension of Death.

P. There is another scandalous Custom now commonly practifed in the Romillo Church, which is directly contrary to St. Gregory's Canon of the Mass, to wit, that of the Priest's taking the Sacrament by himself alone. The Council of *Trent* calls it communicating alone, but that is a very improper at least, if not an abfurd and unintelligible Expression. For communicating necessarily supposes that he receives in Company

with others. That this Custom of solitary Mass is contrary to the Canon, appears manifestly from the whole Tenor of it. The Priest prays, that the Ob. lation may be made unto us the Body and Blood, That as many of us as by this Participation of the Altar shall receive the most facred Body and Blood of thy Son, may be replenished with all heavenly Benediction and Grace. This shews, that St. Gregory intended there should always be a Plurality of Communicants; and not only these I have mentioned, but all the other Prayers of the Canon are in the plural Number; which is agreeable both to the Inflitution of Christ, and also to the Practice of the Primitive Church. For there cannot be produced one Instance of such solitary Masses 'till long after the Time of St. Gregory.

G. You have faid enough to shew, Sir, that S.S. Gregory and Augustin's faying Mass was very different from that of the present Romish Communion, and was very agreeable to the Church of England's Method of performing this most solemn Office of Re-

ligion.

But holy Bede has likewise told us, that Pope Gregory took Care to send over into England all Things necessary for the Service of the Church, as sacred Vessels, Ornaments for Altars, Vessels for Priests.

P. Very true. But I presume neither he nor Augustin looked upon such Things as Terms of Communion. If he did, I suppose the Church of Rome has taken Care to keep these kind of Things still exactly of the Gregorian Mode. Though I must confess I am so great a Lover of Antiquity, that I had rather see some of these Necessaries of St. Gregory, than any made by your modern Artisicers. For I very much question whether these follow the old Fashion.

G. Well, but what do you think of the Reliques of the holy Apostles and Martyrs, which he furnished

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# Conversion and Reformation compared. 337

his Missionaries with? I hope they at least are somewhat more necessary than the other Things before-

mentioned.

P. St. Gregory did not believe them so necessary as the Council of Trent makes them. It is manifest here is not a Word of venerating or worshipping Reliques either in his Creed, which he rehearfed at his Ordination (which you will find in his Life writen by John the Deacon) or in his fynodical Epistle written to all the other Patriarchs, wherein he delares he holds the Faith of the five first general Councils, in none of which is there any Thing deermined about the Romish Veneration of Reliques, as a Point of Faith without the Belief of which no Man can be faved. I allow Reliques were then had n much Esteem, perhaps in more by some in the Church of that Time, than they had any Ground for ither in Scripture or Primitive Antiquity. But for all that, this Gentleman can never make it out, that the Worship of Reliques, as practised in the Romish Church, was advanced to an Article of Faith in the Time of St. Gregory. It is true in his Time they ever confecrated a Church without placing there under the Altar some Relique of a Saint or Martyr. But this was only to put the People in Mind, that hey were to imitate the holy Persons, whose Remains hey were, in their Lives and Actions, and to adhere irmly to that holy Faith which they professed and Upon this Account they had univerfally uffered for. Regard for their Reliques. And I must desire this Gentleman to shew me either from Scripture, and he consentient Testimony of the Ancients, or so much as from any Decree of the Church in St. Greory's Time, or before, that they paid a Respect to Reliques upon any other Score: For Instance, that hey esteemed them as Things, whereby they might btain Help from the holy Persons they belonged to; which is the Doctrine of the Remish Church. We freely

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freely own that at the Tombs and Memories of the Martyrs were many Miracles wrought in the Primitive Times, because those were the Places where generally Christians assembled for Divine Worship; there they put up their Prayers to God, and celebrated the Christian Sacrifice. It was therefore from God they expected Affistance, to whom they offered up their Petitions, and not to the Saints. For it is God alone who works Miracles, and he wrought them at the Memories of the Martyrs to confirm the Faith of Christ, which they fealed with their Blood. Which was very proper and requisite, when a great Part of the World was still unconverted; but is not fo necessary for these Times. And therefore there are The Romanists prenow no fuch Miracles wrought. tend fuch Things now and then, but they prove only pious Frauds when thoroughly enquired into.

G. I remember Bishop Stilling fleet in a very learn ed \* Book tells us, " The Veneration due to the "Bodies of Saints and Martyrs is a religious Deceno

" to be observed towards them, which lies in avoid " ing any Thing like Contempt or Dishonour to

"them, and using all such Testimonies of Respect " and Decency which becomes the Remains of ex-

" cellent Persons. But that it is possible to exceed " even in the Worship of true Reliques Bellarmi

" himself confesses, who says, that God took away

" the Body of Moses, lest the People should give

" Divine Worthip to it."

P. And Mr. Fleury observes, the Ignorance and Passions of Men have added some Abuses to the Respect due to Reliques; particularly the relym too much upon them, and regarding them as in fallible Means to bring upon particular Persons, and whole Cities, all Sorts of temporal and spiritual Bless ings. And St. Hierom, as hot as he was against "

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<sup>\*</sup> Doctrines and Practices of the Church of Rome truly repre fented, p. 30.

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vilantius, yet he utterly denied giving any Adoration to the Reliques of Martyrs. But now Superstition is grown to fuch a Height in the Romish Communion, that it is the common Practice to place them upon Altars, to carry them in Procession, and fall down to them, which is a Kind of Worship utterly unheard of in the primitive Times. And this undue Veneration is not only given to true, but also to false and pretended Reliques, of which the Romanists have good Store. Witness some of the Milk and fo many Girdles of the Bleffed Virgin, which were preserved with great Care here in the Monasteries of England, as Things of mighty Use to Women in La-Witness the famous Relique of the Blood of Hales, supposed to be Part of the Blood of our Saviour; which, though it was not indeed the Blood of a Duck renewed every Week, as fome Historians relate, yet it was nothing but clarified Honey coloured with Saffron, as it was evidently proved before the King and his Council. See an authentick Account of this Imposture, under the Hands and Seals of the Commissioners who were sent to examine it, printed by Mr. \* Hearn. And I doubt not, but if the Vial of the supposed St. Januarius's Blood at Naples were as narrowly looked into, that pretended perpetual Miracle would be found a Thing of the like Truth with the Blood in the Monastery of Hales. To this let me add, that the Body of St. James the Major, which is faid to be at Compostella, in Spain, and to which the Romanists make a Progress from all Parts of the World with so much Devotion, and which is reported to have wrought innumerable Miracles, is nothing but mere Forgery, as the candid Mr. + Tillemont proves, and does as good as confess. Father Mabillon, in the Appendix to second Tome of his Museum Italicum, has printed

<sup>\*</sup> Benedictus Abbas, Tom. 2. p. 751. † See his Note 8. upon James the Major.

a Piece, wrote by John the Deacon, concerning the Lateran Church. In his third Chapter, he gives us an Account of the Reliques that were in this Church in his Time, and they are as follow: The feven Candlesticks which were in the first Tabernacle: Aaron's Rod; the Tables of the Testament and Mo. fes's Rod; there are also the Reliques of our Lord's Cradle, of the five Barley Loaves and two Fishes; also our Lord's Table; the Towel with which he wiped his Disciples Feet; his Coat without Seam; a Purple Garment of his; two Vials of the Blood and Water of his Side; his Foreskin; the Towel that was about his Head when he was buried; a Piece of the Place of Christ's Ascension; some of St. John Baptist's Blood, and some of the Dust and Ashes of his burnt Body; his Coat of Camel's Hair; a Vial of the Manna of St. John the Evangelist's Grave, and his Coat. Now these are all wonderful Rarities, and no doubt were, and are had in great Veneration, it they are still in Being. But every Man of Sense must lament the Folly of paying the least Respect to such idle Figments. And if you look into the Catalogues of the Reliques printed in the Monasticon, and in that of the Church of Durham, published in the \* Appendix to Bede, you will have good Reason to be fick of fuch Ware, and to fay with + Caffander, That there are very few true and genuine Reliques, and many of those, which are shewn with so much Pomp, are justly to be suspected, and their Worship and Veneration serve very little to Piety, but very much to Superstition. Upon which Account, as he rightly observes, it is much more adviseable to abitain from all Oftentation of Reliques, and to urge the People to worship the true Reliques of the Saints, to wit, their Examples of Piety and Virtue.

G. I suppose the Trade of forging Reliques was pretty early a Practice among some bad Christians.

\* Num. xv. + Confultatio in opp. p. 973.

P. Hypo traffic were : Letter Greek Bodie: their c Way been i caution had be to lie first re ring a was th that R lowed throug was no Ages i on the came 1 blished tars wi till th was a

> \* De tyrum, i † Lil § Flex

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P. Yes. St. \* Austin tells us of some vagabond Hypocrites, who went about in the Habit of Monks, trafficking with the Limbs of Martyrs, if yet they were so indeed. And St. + Gregory the Great, in his Letter to Constantina the Empress, mentions some Greek Monks, who were catched digging up the Bodies of dead Men, intending to put them off in their own Country for Reliques of the Saints. § This Way of merchandizing with dead Men's Bones had been in a great Measure prevented, if the wise Precaution of never touching the Sepulchres of the Saints had been taken, and their Bodies had been suffered to lie quietly and entire in the Earth where they were first reposited. | It was in the East, where transferring and dividing of Reliques first began, and this was the Occasion of Impostures. For to be affured that Reliques are genuine, they must be exactly followed up to their very Original, and all the Hands through which they passed should be known, which was not in the Beginning fo difficult. But after many Ages it has been very eafy to impose, not only upon the Pope, but upon the Bishops, when they became less careful and attentive; and after it was established as a Rule not to consecrate Churches or Altars without Reliques, which \*\* Rule was not made fill the fifth Age, the Necessity of having them was a great Temptation not to examine them nicely. The Interest of drawing Oblations and Pilgrimages

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<sup>\*</sup> De Opere Monachorum, Cap. xxviii. Alii Membra Martyrum, fi tamen Martyrum, venditant-

<sup>†</sup> Lib. iv. Ep. 30.

Fleury's Troisieme Discours sur l'Histoire Ecclesiastique, siv. I Ibid.

<sup>\*\*</sup> See Cod. Afric. Can. 86. Similiter placuit, ut ubique per Agros et Vineta Altaria, veluti in Memoriam Martyrum conftituta, in quibus nullum Corpus aut Reliquiæ Martyrom conditæ oftenduntur, a loci Episcopis subvertantur-et omnino nec Martyrum Memoria peragatur, nisi ubi vel Corpus vel aliquæ sint

to them, which might enrich the Cities and Churches where they were, was also afterwards a still stronger

Temptation.

G. It is plain enough, Sir, the less knowing Part of the Laity of the Romish Communion are shamefully abused with this pitiful Trash; and the Clergy who are sensible of the Deceit are perfectly inexcuseable for carrying it on; and all both Clergy and Laity who pay any Respect to such Trumpery, knowing them to be such, are guilty of a Worship as bad every whit as the heathen Idolatry. They worship Stocks and Stones and dead Mens Bones, and could

the Pagans themselves do worse?

P. Such Practices as these therefore being not only fuperstitious, but idolatrous, the Church of England is not to be blamed for clearing herfelf of such idle Fooleries, as the Learned and Intelligent, even among the Romish Communion, laugh at and defpife as much as we do. And as for placing under Altars the Reliques of the Saints, which this \* Gentleman ignorantly pretends was a Term of Communion in St. Gregory's Time; it was only a Point of Discipline and Ceremony, and therefore could be no Point of Faith, or necessary Term of Communion. For St. Gregory could not but know, what every learned Romanist now is apprized of, that this Practice was not established in the Church 'till the fifth Century, and perhaps not then univerfally. It therefore could not in St. Gregory's, or any other learned Person's Opinion, be a Point of such val Consequence as this Gentleman would make it.

G. You have fufficiently proved, Sir, this Practice is not one of the Necessaries of Religion; no more, I presume, is the Sprinkling the new Churches with

Holy-Water, when they are confecrated.

P. You are in the right. The Use of Holy-Water was only an ecclesiastical Ceremony or Custom in St.

\* P. 117.

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Gregory's Days, and not believed by him as a Thing absolutely necessary. \* Eufebias mentions the Dedicadons of Churches in his Time, and fays not a Word of this Matter. Now can any one imagine St. Gregory never read Eufebius's Hiftory? And can it be believed he did not observe, that this Solemnity was performed without this Ceremony? Neither was Holy-Water used, during the four first Centuries at east, for sprinkling People at their going into the Church, as is the Custom in the Romis Communion. This therefore is no more but a Matter of Indifferency at best, and did not proceed from a very good Original, it being plainly of heathenish Extraction. For + Tertullian tells us, that the Heathens, as the Papists do, expiate their Villages, Houses, Temples, and whole Cities, with the Sprinkling of Water. And the mepigavingia, or Sprinkling with Holy-Water. is often spoken of among the Heathen. The learned Mr. & Bingham observes the Things are so like one another, that fome modern Transcribers of Socomen have mistaken them for one another. For whereas Sozomen, speaking of Julian's going into a Temple to facrifice in Gaul, with Valentiman to attend him, I fays, The Priest sprinkling them with Water as they went in, according to the heathen Custom; Valestus has observed, that in some Copies it is read, according to eccleficatical Custom, instead of beathen Custom; which he imputes to some modern Transcribers, who were minded to make Church Holy-Water of it; whom he ingenuously chattiles for their Ignorance or Impudence in corrupting good Authors, as they justly deserved. I will not deny, but this Ceremony of Holy-Water may have a good

<sup>\*</sup> Lib. x. c. 3 & 4. † De Baptismo, Cap. v. Ceterum, villas, domos, templa, totasque Urbes Aspergine circumlatæ aquæ expiant passim.

Antiquities, Lib. viii. c. 3. § 7.

Sozom. Lib. vi. c. 6.

# 344 A full Refutation of ENGLAND'S

Meaning, and may ferve to put People in Remem. brance of their Baptism, and of the Blood of Christ for our Redemption sprinkled upon the Cross; I therefore do not affirm it is unlawful, but think it might be tolerated, if there were no other more fubstantial Difference between us. But seeing there are feveral other Articles of confiderable Importance. wherein we disagree, and this springs from so odious a Fountain, and is inconvenient and abused to superfitious Purposes; the Governors of the Church of England are by no Means to be condemned for discharging it, as they have Authority to do in all like Cases. For, without Doubt, it is the Province of the Governors in each national Church to regulate fuch Matters. " And in these our Doings, as our " Church in her \* Preface to the Common-Prayer-"Book declares, we condemn no other Nations, nor " prescribe any Thing but to our own People only: " For we think it convenient, that every Country " should use such Ceremonies as they shall think " best to the setting forth of God's Honour and "Glory, and to the reducing of the People to a

"Superstition; and that they should put away other Things, which from Time to Time they perceive to be most abused, as in Men's Ordinances it often

" most perfect and godly Living, without Error or

" chanceth diverfly in diverfe Countries."

\* Of Ceremonies.



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The same Subject continued, particularly with Relation to Invocation of Saints and Purgatory.

G. UT do not you observe, Sir, that St. Gregory paid a Respect and Veneration to the Saints, by dedicating Churches in Honour of them?

P. The Churches in St. Gregory's Time were dedicated only to God, and not to any Saint; though a Church, bearing his Name, ferved for a Memorial of a Saint or Martyr among the Living, and so far was an Honour to his Memory. Now this is a Respect we do not deny the Saints, and therefore so far there is no Difference between St. Gregory and us.

G. Well, but Vigilantius was condemned by the Church as an Heretick about 200 Years before St. Gregory, for holding that all Prayers made to Saints deceased were fruitless and vain, and that no Honour was to be paid them, and that to give any Respect to

their Reliques was downright Idolatry.

P. He is greatly mistaken in saying Vigilantius was condemned for opposing the Invocation of Saints: For St. \* Hierom expressly affirms: "We do not "worship and adore, I do not say the Reliques of the Martyrs only, but also the Sun, the Moon, or Angels or Archangels, or Cherubim, or Seraphim, or any other Name which is named either in this "World, or that to come; lest we should serve the "Creature rather than the Creator. We honour the Reliques of Martyrs, that we may adore him "whose Martyrs they are. We honour the Servants, "that the Honour of the Servants may redound

Ep. ad Riparium Prelb. ad. Vigilantium.

" upon the Lord." No Sort of Worship therefore. and Adoration was given to the Saints in those Days. And if Vigilantius had objected against the Martyrs being invocated of prayed to, this had been a proper Place for St. Hierom to defend fuch a Practice, but he does no fuch Thing; on the contrary he denies them any Worship, and consequently that Prayers were made to them. In \* another Place he fays, Who, O Madman, speaking of Vigilantius, ever adored the Martyrs? Who ever thought a Man " was God?" And whereas Vigilantius fcoffingly + objects, "That the Souls of the Martyrs love their "Ashes, and fly about them, and are always present with them, left, if any Petitioner should come, they being absent should not hear him." St. Hierom expressly says, this was a Calumny. How can it then be with Truth afferted, that praying to Saints was then practifed, when St. Hierom declares it was a mere Calumny in Vigilantius to fay, that any Body prayed to the Souls of the Martyrs? St. Hierom therefore no where pleads for Invocation of Saints, and confequently maintained no Controversy with Vigilantius upon this Account. The Dispute between them was, whether the Reliques of the Saints were unclean, whether the Saints departed do intercede for the Living; neither of which Points relate to the invoking of, or praying to Saints. As to the honouring of the Saints and their Reliques, which Vigilantius opposed, if we may believe so keen an Adversary as St. Hierom, we think he was to blame in those Particulars. If therefore he was condemned as a Heretick upon this Account, that is nothing to us.

\* Contra Vigilantium, §. z.

† Ibid. §. 3. Et post hæc de barathro Pectoris tui comosam Spurcitiam evomens, audes dicere: Ergo Cineres suos amant animæ Martyrum, et circumvolant eos, semperque præsentes sunt; ne forte si aliquis Precator advenerit, absentes audire non possint?—Rides de Reliquiis Martyrum, et cum Auctore hujus Hæreseos Eunomio, Ecclesiis Christi calumniam struis.

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Though I must needs own I cannot find any Body that condemns him but St. Hierom, who was once his Friend, and had quarrelled with him, and therefore might mifrepresent his Opinions. It is very ftrange, that St. Austin, who lived many Years after Vigilantius wrote, and could not but know of what passed between him and St. Hierom, should not in his \* Book, where he gives an Account of all the Sorts of Hereticks, mention him as one of them, as he does Jovinian and Helvidius, whom St. Hierom wrote against as well as against Vigilantius, if the latter had been a condemned Heretick in his Time. And I should be glad to know in what Council he was condemned; for we are entirely in the Dark in that Point. And whereas this Gentleman fays, that the Invocation of Saints was a Term of Communion in St. Gregory's Time, I must defire a little Proof of that Affertion; and must entreat him to shew that this Practice was in his Time introduced into the publick Offices. In the prefent Romish Church the Litanies are stuffed with Prayers to Angels and Saints. But there was no fuch Thing in St. Gregory's Time. He + directs the Bishops of Sicily to have recourse to the Remedies of our Redeemer against the approaching Invasion of Enemies: And exhorts them to order a Litany every Week on Wednesday and Friday, and to implore the Aid of the Divine Protection against the Incursions of the Barbarians, and to make Way to the Ears of God by Prayers. "God, fays he, is just " and pious, and as he is fevere upon the Impeni-" tent, fo he is merciful to the Converted. Let us " therefore run to him with the Lamentation of a " contrite Heart, let us beg of him the Comforts of " our Deliverance." And speaking of that which is called the greater Litany, he § fays, " The So-" lemnity of the yearly Devotion admonishes that,

<sup>\*</sup> Liber de Hæresibus. + Lib. xi. ep. 52. Ed. Bened.

Appendix ad Epistolas, Num. iii.

"God being our Helper, we should celebrate this " Litany with careful and devout Minds, that by this supplicating his Mercy we may deserve to be " purged in some Measure from our Excesses. There-" fore on Friday next going from the Church of St. " Laurence, let us proceed to that of St. Peter, the " Prince of the Apostles, beseeching the Lord with " Hymns and spiritual Songs." -- \* Bede also relates. how St. Augustin and his Companions coming to King Ethelber Et, fung the Litanies, and prayed to the Lord for their own and for the eternal Salvation of those to whom they were fent. And again he tells us, as they drew near to the City they in Concert fung this Litany: " We befeech thee, O Lord, in thy Mercy, to turn away thy Wrath and Anger from this City, and from thy holy House." St. Gregory's Litanies therefore were addressed to God, and not to the Saints. And let this Gentleman prove the contrary if he can. Here let me observe that in Lib. iii. Ep. 62, he commends Eutychius, Bishop of Tyndaris, for converting † certain who were Worshippers of Idols, and were of the Herefy of Angel-Worshippers, and exhorts him to persevere in his pious Endeavours. From whence we may fairly infer, that St. Gregory accounted the Worship of Angels to be Idolatry, that the present Romish Practice was not yet introduced, and that the Catholick Christians were not then Angellii, or Angel-Worshippers.

G. But, Sir, what have you to fay to this Prayer in the Canon of the Mass, which as is believed was fully established and compleated by St. Gregory himfels: "Communicating and honouring the Memory of all thy Saints, to whose Merits and Prayers grant, that in all Things we may be defended by

\* Lib. i. cap. 25.

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<sup>†</sup> Scripfisti fiquidem nobis quosdam Idolorum cultores atque Angelliorum (the former Editions read Angelorum) dogmatis in iis in quibus constitutus es partibus inveniri.

" the Help of thy Protection through Christ our "Lord."

P. This Prayer is manifestly not made to the Saints, but to God. For if it were, then the Sacrifice would be offered to the Saints, which the Romanists themselves confess to be unlawful. Here indeed it is acknowledged that the Saints pray for us in general in the other World, which no fober Protestant will deny. It is also affirmed, that the Saints departed deferve to be heard in our Behalf; and this may have a very good and found Meaning, if we understand by Merits, those good Works which were done by the Saints when living through Faith, and by the Operation of the Holy Ghost, which are the Gifts of God in them, and are through God's Promise, and the all-sufficient Merit of Christ acceptable to him, and by his Goodness alone render them fit Supplicants for their Brethren, in the fame Manner as these same Divine Gifts and Graces make all good Men even in this Life acceptable to God, and fit to offer up Prayers and Intercessions for all Men. blessed Saviour in the Apoc. cap. iii. ver. 4. promises to the good Men of the Church of Sardis, and in them to all fincere and faithful Christians, that they shall walk with him in White, for they are worthy. Let no Man startle at the Expression, for to be sure there is no hurt in it, it being the Language of the Holy Ghost. Now this is not, cannot be a Worthiness of Condignity or proper Merit; but is only a Worthiness of Meetness, Fitness, or due Disposition to be Partakers of the heavenly Glory, and this wrought in us by the Grace, and accepted through the Mercy of the Gospel-Covenant, procured, ratihed and confirmed by the properly meritorious Obedience and Sufferings of the Son of God. In like Manner the Merit of the Saints both living and dead, which qualifies them to pray for us is no more than a Meetness and Fitness to be heard through the infinite Goodness

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Goodness and Condescension of God and the all-suff. cient Sacrifice of our Holy Redeemer. And as the Saints departed are in this Sense worthy of inheriting the Kingdom prepared for them at the Refurrection of the Just, and of then attaining their perfect Confummation and Blifs both in Body and Soul; foin the same Sense, and no other, do they merit to have their Petitions granted, which we have fufficient Grounds to believe they are continually putting up for us to the Throne of Grace. Now this is only a Proof of this inferior Kind of Merit, and of the Charity of the Saints triumphant in Heaven for the Members of Christ's Church Militant here on Earth, and does not any Way relate to our praying to them for their Affiftance. And thus, I think, I have vindicated St. Gregory from giving any Countenance to this Romile To which let me add, that nothing of Doctrine. this Nature is mentioned in this Holy Pope's Confession of Faith, or in his Epistle to all the other Patriarchs, where he professes he adheres to the Belief of the five first general Councils: Neither is this Article to be found in any Confession of Faith set forth during the fix first Ages.

G. This one would think should be a sufficient Argument against the Antiquity of Prayers to Saints, and its being any Part of the original Revelation. I fancy I could urge other Reasons against it myself, as that there is, as you have told me, no Example of any such Thing, either in Scripture or in the History and Writings of the three first Ages; that the Saints cannot hear us and the like. But this would take up too much Time, I will therefore proceed to another Point, and defire to know, whether Purgatory were a Term of Communion in the Days of

St. Gregory.

P. One would think he should have no Regard for Purgatory, who has such Notions as these: "Whether there a good or an evil Spirit takes a Soul when

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it leaves the Body, he will keep it without any " Change for ever; so that the exalted Soul cannot " lapse into Punishment, nor that doomed to eter-" nal Punishment ever attain to a Deliverance." And again: "Solomon fays, where a Tree falls, there it " shall be. For in the Day of his Death a just Man " falls to the South, a Sinner to the North; because " a just Man, by the Fervor of the Spirit, is carried " to Joys, and the Sinner, in the Coldness of his " Heart, is reprobated by the apostate Angel." Now these are the Words of St. \* Gregory, who says, a Man after Death either goes to Happiness or Misery, and that his State is unalterably fixed. Where then is there any Room for Purgatory?

G. For my Part indeed I cannot fee any. And if St. Gregory speaks of a Purgatory any where else, it feems as if then he would contradict himself. But does he mention a Purgatory in any other Part of his Works? Certainly he must, or else this Gentleman would not have the least Pretence to affirm it was one of St. Gregory's Terms of Communion.

P. Yes, in his + Dialogues he fays, there is a Purgatory Fire after Death for very little and light Faults, and he grounds his Opinion upon two Texts of Scrip-First upon this: If any Man shall speak Blasphemy against the Holy Ghost, it shall not be forgiven him, either in this World or in the World to come. And he argues from hence, that what is denied of this one Sin against the Holy Ghost, is granted to some others, viza that they shall be remitted in the World to come. But this feems to me a very fandy Foundation. And for my Part I cannot but wonder how fo great a Man came to think, that any fuch Thing was here intimated. The contrary feems rather to be affirmed, that those Sins which are not forgiven

<sup>\*</sup> Expos. Moral. în Job. Lib. viii. c. 8. & Lib. xii. c. 4. Ed. Paris 1619.

<sup>†</sup> Lib. iv. cap. 39.

here, shall not be forgiven hereafter at the Day of Judgment. Here is not the least Hint, that what is not forgiven here, shall be forgiven there; or that any Sin here remitted, as to the eternal Punishment, shall be there remitted, as to the temporal. All that can rationally be concluded from this Text is, that this one Sin against the Holy Ghost will never be pardoned by God, and that all our other Sins will be pardoned, upon a true Repentance before we leave this World, and confequently will be forgiven in the next. But it does not by any Means follow, that all our other Sins, though God does not forgive them in this World, will be pardoned by him in the next. And yet this must be the necessary Consequence, if St. Gregory's Argument be of any Force. He fays indeed, what is denied of one Sin, is granted only of fome others, and those too of the lighest Sort. But how comes it to be granted only concerning these small Peccadillos? The Evangelist I am sure does not intimate, that these trivial Faults only, but all other, even very grievous Sins also, even the Blafphemy against Christ himself, shall be pardoned both in this World, and in the World to come, if we fincerely repent of them. If therefore we argue from this Text in the Manner St. Gregory does, the Argument will prove more than he defigns, and confequently it proves too much, and is good for nothing. Befides, why should very small Sins be pardoned only in the World to come? Why should not they be remitted to us in this Life, as well as the more deadly and heinous Offences? One would think Christ were able to satisfy for the former, when we are fure he has atoned for all, even those of the highest Kind, excepting only that against the Holy Ghost, which he has declared to be altogether unpardonable. St. Hilary upon the Place tells us, "Christ condemns with a most severe Sentence the " Perverseness of the Pharisees, promising the Paree don

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" don of all Sins, and denying Pardon to the Blaf-"phemy against the Holy Ghost. For when all " other Words and Actions are very liberally remit-" ted; it is not within the Benefit of God's Mercy, " if God is denied to be in Christ——All Sins what-" foever are to be forgiven, but the Blasphemy a-" gainst the Holy Ghost is not to be forgiven." Here is no Exception for flight Sins only, but all, except one, are equally remissible: and here is no Supposal, that some Sins are referved for Remission in the other \* World. St. Chrysoftom, in his Comment, interprets this Text of the Punishment, which fuch Blasphemers shall undergo, both in this World and the next; and affirms, that as to all other Sins, if Men are not pardoned or are punished for them here, yet if they repent they shall not be punished hereafter. Which is directly contrary to the Opinion of a Purgatorian Punishment. St. Athanasius has a Treatife upon this very Text, wherein he allows, that all other Sins and Blasphemies may be pardoned. upon Repentance, but that against the Holy Ghost But there is not the least Infinuation of pardoning little Faults in the other World, which are not remitted in this.

The other Text St. Gregory produces in Behalf of Purgatory is, 1 Cor. iii. 12, &c. If any ones Work be burnt, &c. But he himself + owns this may be understood of the Fire of Tribulation which we undergo in this Life, though he thinks also a Man may interpret it of the Fire of future Purgation. He is doubt-

† C. 39. Quamvis hoc de Igne Tribulationis in hâc nobis vitâ adhibito possit intelligi, tamen si quis hoc de Igne suturæ Purgationis accipiat—

<sup>\*</sup> Καὶ γὰς τῶν ἀνθςώπων, οἱ μὲν κὰ ἐνλαῦθα κολάζονλαι κὰ ἐκεῖ οἱ δὲ ἐνλαῦθα μόνον οἱ δὲ ἐκεῖ μόνον οἱ δὲ ἐδὲ ἐνλαῦθα, ἐδὲ ἐκεῖ ἐνλαῦθα μὲν κὰ ἐκεῖ, ὡς ὅτοι αὐτοὶ — ὡς οἱ Σοδόμων πολῖται — ἐκεῖ δὲ μόνον, ὡς ὁ πλέσιος ὁ ἀποληΓανιζόμενος — ἐνλαῦθα δὲ, ὡς ὁ πεπορνευκώς παςὰ Κοςινθίοις—

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ful therefore about the Meaning of the Place, and fo

could not lay any mighty Weight upon it.

G. Not so much surely as to affirm it to be an Article of his Faith. But had St. Gregory no other Reason to believe this Point, than the weak ones you have mentioned?

P. He had one more, full as weak as these. He \* says, this Purgatorian State of the Souls after Death lay hid for all the Ages before. But now in these last Times, the other World shews itself openly to us by Visions and Revelations. And he gives this Reason for it, because the present World draws to an End,

and the World to come is at Hand.

G. This is a very infirm Reason indeed, and the Event of Things has fully consuted it. And as to his Visions and Revelations, the candid Mr. Dupin, I find, is unwilling to believe that any will warrant all these Revelations; and according to his Judgment, who cannot be said to be at all prejudiced in the Case, this Work does not appear worthy of the Gravity and Dignity of this holy Pope, it is so full of extraordinary Miracles and Histories, almost incredible.

P. Besides St. Gregory, as I have proved before, holds that there are only two States after Death, the one of Joy and Bliss, the other of Misery and Punishment. And in these very Dialogues he acknowledges, that all the Souls of just Men are either in Heaven, or at least in † Mansions where they enjoy an inferior Sort of Happiness, though they suffer some Loss in not being admitted into the Heaven, the Place of the more perfect. And in the very Chapter, where he seeks to establish a Purgatory Fire, he acknowledges, that § in the Circumstances a Man leaves this World, in the same he is present-

C. 40, 41. † Lib. iv. c. 25. Qualis hinc quisque egreditur, talis in Judicio præsentetur.

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ed in the Judgment. Which cannot possibly be true. if his Condition is made better by the Flames of Purgatory. And though it is his Opinion, that the Prayers of the Living profit the Dead to absolve them from their lesser Sins, yet he exhorts People not to rely too much upon them; and \* afferts it to be the fafer Way to do that Good one's felf, in one's Life-time, which we may hope may be done for us by others after our Death. And he + fays with Confidence, that we shall not want the falutary Sacrifice after Death, if before Death we shall become a Sacrifice to God. You see then which in St. Gregory's Judgment is the fafer Method, and how little the Prayers and Sacrifices of others are likely to avail us. It is therefore very unfafe and hazardous, even in St. Gregory's Opinion, to have any Dependence upon others for our Discharge out of Purgatory.

From what has been faid it is sufficiently manifest, that St. Gregory, for all his notable Visions and Revelations, floated very much in his Judgment about this Doctrine of Purgatory. At best it was but his private Opinion, and not the fettled Doctrine of the Church. It was not a Point he laid any great Stress upon, and he did not venture to affirm it, in the Manner the present Romish Church does, to be an Article of his Faith. Neither indeed is his Doctrine upon the Point the same with the Romish. For St. Gregory teaches, light Faults shall be remitted and purged off in Purgatory. But the Council of Trent teaches (Seff. 6. Can. 30.) that all temporary Punishment for Sin is to be paid there, but there is no Remission of any Sin whatsoever bestowed in that imaginary Place. However, both the one and the

other Purgatory are pretty near a-kin.

\* Ibid. c. 58. 60.

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<sup>†</sup> Et fidenter dico; quia falutari hostia post Mortem non indigebimus, si ante Mortem Deo ipsi hostia fuerimus.

## A full Refutation of ENGLAND's

G. Have you any other Reason to believe, that this Whim of Purgatory was only St. Gregory's private Opinion, and not the publick Doctrine of the Church? If this was his and the Church's Faith at that Time, I suppose this will appear by their Prayers. And fince St. Gregory composed a Sacramentary, one would expect to find fomething of it there.

P. He is believed to have put the last Hand to the Canon of the Mass. Now in this there is a Prayer for the Dead, but it has no Respect at all to the Doctrine in Debate. It \* runs thus: " Remember, "O Lord, thy Servants and Handmaids, who have " gone before us with the Sign of Faith, and fleep " in the Sleep of Peace. To them, O Lord, and " to all who rest in Christ, we beseech thee grant a " Place of Refreshment, Light and Peace, through " Christ our Lord." Now I would fain know how those can be faid to sleep in Peace, and to rest in Christ, whose Souls are in Torment. St. Gregory therefore, in his Practice, did not pray for fuch as endured the Pains of Purgatory, but for those who were in a State of Peace and Bliss; and he prayed God to grant them a Place of Refreshment, Light

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<sup>\*</sup> In the Gallican Sacramentary, published by Mabillon, in Vol. i. of his Museum Italicum, wherein there is the Canon of the Mass, it is thus expressed : " Memento etiam, Domine, et corun " nomina qui nos præcesserunt cum signo sidei." — Which shews there has been an Alteration made in this Place in later Times, and that we have not this Prayer now exactly as St. Gregory pen'd it. The ancient Prayer was made in general for all the righteous and holy Men who have gone before us with the Sign of Faith, and sleep in the Sleep of Peace. But now it is changed into a Prayer for particular Persons, thus: " Memento etiam, Domine, anima-" rum famulorum famularumque tuarum N. & N. qui nos præcij-" ferunt." --- Which makes a confiderable Difference in the Intent of the Prayer, and feems more agreeable to the Doctrine of Purgatory: Though even the Prayer, thus corrupted, cannot, confistently with common Sense, be made to agree with that Doctrine. For those Souls who rest in the Sleep of Peace cannot, with any tolerable Propriety, be supposed to be tormented in the Flames of Purgatory. and

and Peace; not that they were not possessed of such a Place, in Part, as to their Souls already, but that at the Day of the general Refurrection, they may enjoy their perfect Refreshment, Light and Peace, both in Body and Soul. And this is very agreeable to St. Gregory's own Doctrine: For speaking of the Souls of righteous Men departed, he \* fays, "their "Reward encreases in the Day of Judgment; be-" cause in the separate State they enjoy only the "Blifs of their Souls, but afterwards that also of "their Bodies. Concerning this their redoubled "Glory it is written: In their Land they shall pos-" fess the double. Hence also, before the Day of the "Refurrection, it is written concerning the Souls of " holy Men: Single white Robes were given to them, " and it was said unto them, that they should rest yet " for a little Season, until the Number of their Fellow-" Servants and Brethren should be fulfilled. Those "then who have received fingle Robes, shall have " double ones in the Judgment; because now they " shall rejoice only in the Glory of their Souls, but "then with the Glory both of their Souls and "Bodies." This then is the true Interpretation of the Prayer for the Departed in the Canon of the Mass. And you may eafily differn it has nothing to do with Purgatory.

G. The Church of England herself prays much in the same Manner. She beseeches God in her Communion Office, that we with them, viz. those who are departed in the Faith of Christ, may be made Partakers of the heavenly Kingdom; and in her Canon, that we may be made Partakers with them of the glorious Resurrection in the Life everlasting; and in her Burial Office, that it may please him shortly to accomplish the Number of his Elect, and to hasten his Kingdom, that we, with all those that are departed in the true Faith of his holy Name, may have our per-

\* Dial. Lib. iv. c. 25.

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fect Confummation and Blifs both in Body and Soul in his eternal and everlasting Glory. The Church of England then is far from being against praying for the Dead in this Sense, and, if rightly understood. The both allows and practifes it. But then fuch Prayers directly overthrow the Doctrine of Purgatory, It therefore, as you have proved, does not appear that St. Gregory practifed upon that Doctrine in his publick Devotions, whatever Notion he might have that Prayers and the Oblation of the Eucharist might profit the Souls in Purgatory: At least the Canon cannot naturally be understood of them, however fome in their private Judgment might wrest it with a good deal of Violence to that Sense. But pray, Sir, was Aërius condemned by the Church for an Heretick for opposing the Doctrine of Purgatory?

P. No, Sir, that is the Gentleman's great Mistake. For it was for condemning the Catholick Cuftom of praying for the Dead, which most certainly was not founded upon Purgatory. Aërius thus argues against the then Practice of the Church: " \* Upon what " Account do ye Name after their Death the Names of the departed? For he that is alive prays and " gives Alms, but what shall the Dead be advan-" taged? Now if the Prayers of those in this "World profit those in the next, let no Body be " godly or do good, but get fome Friends to pray " for him, that he may not fuffer any Thing there, or nor any of those heinous Sins which he has com-" mitted be required of him." Now Aërius directs his Argument not against those who pray that the Righteous may be purged of their small Slips in Purgatory, but against those who taught and prayed that the grievous Sinners may not fuffer the Torments of Hell. This Opinion, that the Sins even of those dead who had lived a very wicked Life might be taken away by the Suffrages of the living, had re-

\* Epiphan. Hær. lxxv. p. 908.

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ceived too much Credit from the Authority of fome few Persons of Note, but it was only a particular Opinion, and had not spread far. Therefore Aërius's Argument founded upon it was nothing to the Purpose. But now as Aërius's Objection does not suppose a Purgatory, so neither does Epiphanius's Anfwer, which is two-fold. And first, he \* fays; " As to commemorating the Names of the departed, " what can be more useful, what more proper, and " more admirable, than for the Living to believe, " that those who are deceased live and exist, still be-" ing and living with the Lord, and that this most " religious Doctrine may be published, that they " who pray for their Brethren are in Hope, and are " fatisfied they are only as it were gone into a far " Country."

G. If this be a fufficient Reason for Prayers for the Dead, it is evident they were rather used for the Consolation of the Living, than for the Advantage of the Departed. Here is no Benefit of any Kind proposed to accrue to the Departed. St. Epiphanius therefore by this Answer is very far from defending praying for the Souls in Purgatory, especially too when this Answer supposes the Departed prayed for are in a State of Bliss, not of Punishment, are still being and living with the Lord. Epiphanius's first Answer then

makes nothing for Purgatory; pray what is his second? P. He fays Secondly . "The Prayer which is " made for the Dead is useful, although it does not " cut off the whole of their Sins; yet foralmuch as " while we are in the World, we oftentimes flip " both unwillingly and with our Will, it ferveth to " fignify what is more perfect: For we make a Me-" morial for the Just as well as for Sinners. For Sin-" ners entreating the Mercy of God: For the Just, " both the Fathers and Patriarchs, the Prophets. "Apostles, Evangelists, Martyrs and Confessors,

\* Ibid. p. 911.

"Bishops also and Anchorites, and every Degree, that we may distinguish our Lord Jesus Christ, from the Rank of all other Men by the Honour we give him; and that we may pay Reverence, remembring, that the Lord is not to be put upon the Level with any among Men, although they were every one more than infinitely righteous." Now here is nothing at all about Purgatory: For as for Sinners and wicked Men, it is in vain to pray for God's Mercy in their Behalf, though indeed it may shew our Love for them. And this the Romanish themselves consess. For they teach that the Souls of the Wicked go directly to Hell.

G. And as for the Just, the Prophets, Apostles, Martyrs, &c. to be sure they do not go to Purgatory. And yet it was for these, among whom was recounted also even the Blessed Virgin herself, the Primitive Church prayed. For thus I read in the Liturgy of St. Mark, published by Dr. \* Brest:

"Give Rest, O Lord, our God, to the Souls of our Fathers and Brethren, who are depatred in

"the Faith of Christ, be mindful of our Forefathers

"from the Beginning of the World, of the Patriarchs, Prophets, Apostles, &c. of our Holy Fa-

"ther Mark the Apostle, especially of the most

" holy, immaculate, and bleffed Lady the Mother of

" God and the ever Virgin Mary."

P. The Word immaculate is an Interpolation. For according to Epiphanius no One, but Christ, is perfect and without Slips. However it is apparent the greatest Saints that ever lived were anciently prayed for, not certainly, that their Slips might be remitted and purged away in Purgatory, for this no Christian ever dreamed of; but to shew their Imperfection in Comparison of our Saviour. "For what "Comparison can there be, as Epiphanius proceeds,

" fince the One is God, the other Man, the One in

\* Collection of Liturgies, p. 32.

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"Heaven, the other in the Earth, because of their Bodies still being in the Earth." Hence also we may collect that the Design of praying for the Just, was to beseech God to raise their Bodies out of the Earth, and reunite them to their Souls, and so make their Persons and their Bliss still more persect, that by this Means they may still nearer arrive at the Persection of our Saviour.

G. But, Sir, do not you think St. Epiphanius believed Prayers for the Dead useful for taking away the Slips and Imperfections of the Righteous in the

intermediate State?

P. No, the Holy Father does not fay fo, he only fays that fuch Prayers for Rest and Refreshment, and Confummation of Blifs, shew the greatest Saints are guilty of Sins in their Life-time, otherwise they would not have undergone Death, the Wages of Sin, and would therefore have had no Need of fuch Prayers to shew the Difference between their Deficiency and our Bleffed Saviour's Perfection. And he only intimates, that as Man is composed of Soul and Body, and the Body is buried in the Ground, and expects the Refurrection, that the whole Man may receive in the Judgment a folemn Acquittal and Remission of all his Sins; and therefore the Church prays even for the best of Men upon this Account. But this is nothing to Purgatory, or such a mending of the Condition of the Souls of the Deceafed as the Papists dream of. St. Epiphanius could not possibly be of their Opinion, that the Church then prayed to God for Pardon of the Failings and little Faults to which even the best of Men are liable, and for Deliverance from a tormenting Fire which they have invented for warming their own and the Pope's Kitchen. And this I shall endeavour to prove from other Places in this Father's Works. He \* declares, that when the Righteous die, by the Dissolution of the Body all

<sup>\*</sup> Adv. Hær. p. 545, 546, &c.

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that was evil and corrupt in them dies likewise: That in the other World even the very Thought of Sin will vanish: That God applies to us Death as a Medicine to root out Sin; and that for the Safety both of Soul and Body God invented Death by Way of Physick to cleanse us, that so we might become perfect and free from the Stain of Sin. From whence one cannot forbear concluding, that when the Righteous dye, God then immediately pardons all their Infirmities, placing them in a happy Station out of the Reach of Sin and Corruption, and Punishment, which is the Consequence of it, and beyond the Efficacy of any vain and fruitless Devotions; agreeably to what he fays in \* another Place: " The Saints are " in Honour, their Rest is in Glory; their Passage from hence is to Perfection; their Lot is in Happi-" ness in the holy Mansions, they are one Choir with " the Angels; their Conversation is in Heaven, they " are occupied in the Divine Writings, their Glory " confifts in unspeakable and eternal Honour, and " their Reward is in Jesus Christ our Lord." Elsewhere he + tells us : " In the future State after Death "there is no Advantage in fasting, no Call to Re-" pentance, no giving of Alms --- After Death there is no Help to be gotten either by Godliness or Re-" pentance. For Lazarus does not go there unto " the rich Man, neither the rich Man unto Lazarus: "Neither doth Abraham fend any of his Spoils, that "the poor Man may be afterwards made rich there-"by; neither doth the rich Man obtain that which " he asketh, although he entreat merciful Abrabam " with instant Supplication. For the Garners are " fealed up, the Time is fulfilled, the Combat is " finished, the Lists are empty, the Crowns are " distributed, and such as have fought are at Relt; " and fuch as have not obtained are gone forth, and " fuch as have not fought cannot try any more, and † P. 501, 502. \* Ib. p. 1056.

" fuch as have been overcome in the Lists are cast out, and all Things are clearly finished after our

" Departure hence."

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G. You have, Sir, abundantly proved your Point. And this Place evidently teaches, there can no Advantage accrue, either to the Righteous or to the Ungodly, from the Church's Prayers: That neither can Lazarus grow richer, whereby, I prefume, is meant that the Condition of the Righteous cannot be bettered and improved, nor the rich Man obtain God's Mercy. Hence it is, that this Father does not infift upon the Prayers being useful and advantageous to the Dead in a third State, and that Purgatory was far enough out of his Thoughts. He affigns other Reasons which the Church went upon, that propose no Benefit, include no charitable Performance on their Behalf. For it is clear we may fignify, that our Brethren departed are not perished, but remain alive with God; and we may put a Difference be-tween the high Perfection of our Saviour, and the Imperfection of the most righteous of his Servants, and yet intend no Affistance to the Dead, in order to deliver them from a pretended temporary Pain. We may then deny the Usefulness of these Prayers, in the Popish Sense, and yet deny no Point of Belief coëval with Christianity. Nay, because we are confident this Popish Doctrine contradicts a Point of Belief, both contained in Scripture and transmitted to us by Catholick Tradition, which is, that the State of the Departed is absolutely fixed and unalterable in the intermediate State: We may therefore very well tell our Romish Adversaries, in the Words of the twenty-second Article of our Church, that their Doctrine concerning Purgatory is a fond Thing, vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of God; and yet at the same Time be no Aerians.

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P. Nay the Truth of the Matter is, the Romanifes are properly Aërians themselves. For they affirm, as well as he, that Prayer for the Dead must be unprofitable, if the Dead themselves receive no special Benefit thereby before the Resurrection, as he afferted; or if the Romish Purgatory be not admitted after Death, which, without Doubt, as Epiphanius sully testifies, the primitive Church did not admit of. And they reject that Kind of praying for the Dead, for the Patriarchs, Prophets, Apostles, the Blessed Virgin, and for all such as are in Bliss, which was practised by the Church in the Days of Aërius: And they may do well first to purge themselves of this Blot, before they be so ready to cast the Aspersion of it upon others.

G. But this Gentleman is very positive, that the Doctrine of Purgatory was preached by St. Augustin, and his immediate Successors, which he says is apparent from the many early pious Foundations made in all Parts of this Kingdom, for the Maintenance of Priests to pray, and offer up the holy Sacrifice of the Mass for the Souls of their respective

Founders.

P. Whether St. Augustin preached the Doctrine of Purgatory, is more than he or any Body else can tell. It is possible he might recommend it as a probable Opinion, as his Master St. Gregory did. But this will not prove, that he insisted upon the explicit Belief of it as an Article of Faith, so as that who did not own it as such were not to be admitted to Communion, although they would join in the Prayers for the Dead in the Canon of the Mass, which they might very well do, without any Regard to Purgatory, and that too more consistently, both with common Sense and Truth, than those who believe that Doctrine.

\* P. 117.

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But this Gentleman's Reason for St. Augustin's preaching up Purgatory is very extraordinary. It feems he thinks the Monasteries were erected for no other Purpose, but to maintain Priests to pray for the Souls of their Founders out of it. Now I always thought the Monasteries were founded, that Men might lead therein a Life of stricter Piety, Virtue and Obedience, than they could do, if engaged in the Affairs of the World; that they might subdue their carnal Affections to a more than ordinary Degree of Continence, and, despising all worldly Riches, practife evangelical Poverty, and maintain themselves by their own Labour. The Monasteries likewise were intended for Nurseries of Learning. These were all great and worthy Ends of their Institution. And tho no doubt they did pray for their Founders, yet this was not the fole Defign of their Erection, as he very simply supposes. And indeed if their Founders had more an Eye to their own precarious and ill-grounded Advantage, than to the Good and Advancement of Religion, it cannot be faid it was Piety, but Selflove and their own Interest, that prompted them to fuch Donations. Besides, this Gentleman takes for granted, what he has not, nor indeed can prove, that they undoubtedly prayed for their dead Founders with a View to Purgatory. \* Bede informs us, that the Virgins, both in her own Monastery and in that of Hacanos, prayed for the Soul of St. Hilda, their Abbefs and Foundrefs, though they believed fhe was carried up to Heaven by Angels. The + Brethren of the Church of Hexbam every Year, the Day before St. Ofuald was flain, came and made Vigils, and offered the Victim of the holy Oblation for the Salvation of his Soul; and yet they § doubted not but he reigned with the Lord. Also the Monastery of

<sup>\*</sup> Lib. iv. c. 23. + Lib. iii. c. 2.

<sup>§</sup> Ib. c. 12. Regis illius jam cum Domino regnantis-

Ingetlingum was founded, \* that Prayers might be offered daily for the Redemption of the Soul, or for the eternal Salvation of King Osuin, who was a Man of extraordinary Piety and Religion, and was esteemed a Saint. St. + Cudber& remembered one Haduualdus at Mass, whose Soul he saw carried to Heaven by Angels. Bede & fays, St. Augustin, and feveral of his Successors, all Men of extraordinary Piety and Goodness, were buried in the North Porch of the Church of Canterbury, where there was placed an Altar, that the Priest of the Place might, every Sabbath, folemnly celebrate the Office of the Church for them. And | Heddius tells us, every Day a Mass was offered for St. Uilfrid. There are many more Instances of this Kind might be produced, whereby it is plain, that in those Days it was an usual Thing to make Prayers and Oblations for those Souls, which were not doubted to have been in \*\* Glory; and confequently, that neither the Prayers for the Dead, nor the Requiem-Masses of that Age, have any neceffary Relation to the Belief of Purgatory.

I deny not but many even of great Piety and Learning began now to be infected with this Fancy, which they grounded, not upon the original Revelation of Christ, but upon the pretended Revelations of some who imagined they saw the Place in a Vision. One †† Furseus was in a Vision carried up a great Height

\* Ib. c. 14, 24. † Bede's Life of him, c. 34. § Lib. ii. c. 3. || Life of Uilfrid, c. 62.

† Bede, Lib. iii. c. 19.

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In the old Roman Missal, they were used to pray for the Soul of St. Leo in this Form: Annue nobis, Domine, ut anima famuli tui Leonis hæc prosit Oblatio, quam immolando totius mundi tribuisti relaxari delicta. But this was thought so incongruous to the Doctrine of Purgatory, in the later Ages, that it has been changed into this Form, as you will find it in the present Missals: Annue nobis, quæ sumus, Domine, ut intercessione B. Leonis hæc nobis prosit Oblatio. Thus fraudulently the Romish Church has corrupted her publick Offices, to make them suit the better with their present Doctrine.

into the Air by Angels, where he saw great Fires, which he was afraid would burn him, and which he was told were appointed to examine every one according to their Works. Another Visionary, \* one Dry Ebelm relates, that he saw Purgatory, and he says it is a Valley of great Breadth and Depth, and infinite Length, one Side of which was terrible for burning Flames, and the other was intolerable for Hail and Snow. It was full of Souls, which slew from Side to Side. For when they could not bear the Heat, then they changed their Quarters, and leaped into the Cold; and when they grew weary there, they slew back into the Flames again.

G. When I fee fuch grave and worthy Men as Bede tell fuch fimple Stories, I do not wonder that St. Paul fo frequently and earnestly recommends to Titus and Timothy to avoid Fables; and that among the Disorders of ill Times he foretels Men shall turn away their Ear from the Truth, and shall be turned unto Fables; that St. Peter should mention cunningly devised Tales, as well as St. Paul old Womens Stories: And since he condemns Jewish Fables, I sirmly believe he would have condemned the Christian too.

P. But we must not lay the Fault upon Bede, but upon his bad Education. For one may very well say, that during several of the middle Ages there was scarce any Man who had an exact Judgment of Things: And even Men of the best Sense easily followed the Prejudices of their Insancy and the vulgar Opinions; and having been much entertained by their Contemporaries with Revelations, Apparitions of Spitits, Operations of Demons, and the like, it is not brange, if they had a natural Bent to the Marvellous, and were apt to credit and relate any Thing of this sort, which was a great Blemish to their Histories, and make them not much relished by Persons of good Sense and Religion, who think they ought to

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be very referved in believing fuch Matters, left they should attribute that to a Divine Power, which is no-

thing but Illusion.

G. And truly, Sir, these Visions are as soolish as any one shall meet with. They may be well enough to fright Children, and impose upon People of weak Intellects; but they will not bear the Test of a rigorous Examination. Now both these Stories must be believed to be true, or neither of them. And yet they cannot both be true, for they manifestly contradict one another. Furseus's Purgatory is high up in the Air, and is nothing but Flames; Drystbelmus's is a low deep Valley, and in the one Side of it is scorching Heat, on the other Extremity of Cold. They who are fond of believing such Things may strive to reconcile them. For my Part I shall never build my Faith upon such Fooleries.

And now, Sir, to sum up all in a few Words: You have made it very plain, that the Romish salie Doctrines and ill Practices with Regard to the Eucharist, their worshipping of Reliques, Invocation of Saints, and Purgatory, were not at our first Conversion Articles of Faith. By Consequence therefore the learned Mr. Collier had a great deal of Reason to say, that the Terms of Communion stand by no Means upon the same Foot they did in Gregory the Great's Time.



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#### SECT. X.

The same Subject continued, more particularly about Image Worship.

G. R. Collier gives an Instance or two to m prove the Position he had laid down, that the Terms of Communion in St. Gregory's Time were different from

what they are now. But first of all he affirms against Baronius, that as to the Monastick Life the Church of England has not declared against it in any of her Articles, which this Gentleman does not contradict.

In the fecond Place Mr. Collier avers, that as to the Cross and our Saviour's Picture, the Church of England has a great Regard for both of them, and makes use of the first in the solemn Administration of Baptism. It is true, we dare not carry our Respects to the Lengths of the Church of Rome: And if we examine that Part of Bede's History, though we find St. Augustin and his Company carried the Cross, and our Saviour's Picture in their Procession, yet there is not the least Intimation that they worhipped them. Nay it is plain that Image Worship was none of the Doctrine of Rome in that Age. For St. Gregory determines flatly against it.

P. Very true. For St. Gregory, in his Letter to Serenus, Bishop of Marseilles, though he is not pleased with that Bishop for casting Pictures out of his Church, yet he condemns the Adoration of them, as now practifed in the Romish Communion. His Words are these: " I am lately informed, that " you perceiving that some People worshipped Ima-"ges, broke the same Church-Images, and threw them away. And indeed I commend you for

\* Lib. ix. Ep. 105.

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" your Zeal in preventing the Adoration of any "Thing made with Hands, yet, in my Opinion, " you should not have broken those Images: For " with that Intent Painting is made use of in "Churches, that those who are ignorant of Letters. " may at least read those Things upon the Walls " which they have not Capacities to do in Books "You ought therefore, Brother, to preserve them " and forbid the People the Worship of them; that " those who are not bred to Letters may be ac-" quainted with Scripture-History, and the People " may not fin in worshipping the Picture." In \*aother Epistle to the same Bishop he speaks to the like Effect: "We had heard, fays he, that being " moved with an inconfiderate Zeal, you broke the "Images of the Saints upon this Pretext, that they " ought not to be adored. And indeed we com-" mended you for prohibiting the Worship of them, " but we chid you for breaking them. Tell me, " Brother, when was it heard, that ever any other " + Bishop did as you have done? If nothing else " could have hindered you, yet ought not this one " Confideration to have done it, that by this Means

\* Lib. xi. Ep. 13. + St. Gregory, it seems, was either ignorant of, or had forgot the Story of St. Epiphanius, who, in his Letter to John of Jen-falem, relates this remarkable Fact concerning himself: "When " I entered into the Church of a Village of Palestine, called A " nablatha, I found there a Curtain hanging over the Door, " whereon was painted an Image like that of Jesus Christ, or " fome Saint, for I do not remember whose Picture it was. But " feeing in the Church of Christ the Image of a Man contrary " to the Authority of Holy Scripture, I tore it, and gave Order to the Church-Wardens to bury some dead Body in this Cur-" tain; and when they answered me in a murmuring Way, that if I would tear this Curtain I should give them another, " promised to do it, and now I perform my Promise." It is plain the bare Use of Images in Churches, without Adoration, was not very common in the latter End of the fourth Century, and the Beginning of the Fifth.

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you despising the rest of your Brethren, seem to think yourfelf the only pious and prudent Perfon? It is one Thing to adore a Picture, and another to learn what is to be adored by the Hiftory which the Picture represents. For what the Scripture teaches those who can read it, that a Picture teaches the Unlearned who can look upon it; for in it the Ignorant fee what they ought to follow, and it supplies the Place of a Book to them who are unlettered. Hence it is, that, to the barbarous Nations especially, Painting serves instead of Reading; which you, who live among them, ought to have had a great Regard to, that you, while you are unwarily heated by a right Zeal, might not breed Offence to their fierce Minds. You ought not therefore to tear that, which was not placed in the Churches for Adoration, but only to instruct the Minds of the Ignorant. And fince ancient Custom had, not without Reason, permitted the Histories of the Saints to be painted in those venerable Places, if you had tempered your Zeal with Discretion, undoubtedly you might fafely obtain what you aim at, and not thus difperfe your Flock, but rather bring them together if difperfed: by which Means you would justly merit the Name of an excellent Pastor, and not incur the Blame of a Disperser. But now while you intemperately exert the Motions of your Mind in this Affair, you are faid to scandalize your People, infomuch that the greatest Part sufpend their Communion with you. You ought then to call together the dispersed Sons of the Church, and to shew them by the Testimony of Holy Scripture, that it is not lawful to worship any Thing made with Hands; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve. And then you may subjoin, that because you had seen the Pictures pass " into B b 2

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" into Adoration, which were made for the Edification of the Unlearned, that those who knew not Letters by looking upon the History, might be acquainted with the several Actions represent-

"ed; you therefore were fo irritated by the Abuse, as to order the Images to be broken. And you may farther add: If you will have Pictures in the

"Church for Instruction, upon which Account the were anciently made, I permit you by all Means to make and have them.

"to make and have them. And affure them, the very Sight of the History displayed by the Picture did not displease, but that Worship which

" was unduly paid to the Pictures: And thus ap peafing their Minds, call them back to Union And if any one will make Images, do not forbit

" it; but by all Means forbid the Adoration of them and carefully admonish them, that by the Sigh

" of the Representation they stir up Compunction their Minds, and humbly prostrate themselves in

" the Adoration of the Holy Trinity ONLY."

G. This Holy Pope, I perceive, understood to fecond Commandment as we do. He would not a low his Flock to bow down or worship Images Pictures, but condemned and forbid omnibus modis Prostration before them, or that any, even outwar Adoration, should be given them. But since w began to discourse upon this Controversy, I some times read F. Creffy's Church-History, and \* the I find, that Benedict Biscop, the Founder of the Mo nasteries of Weremouth and Jarrow, took a Journe to Rome, from whence he came loaded with abu dance of spiritual Wares, and among the rest wit Now pray was not this with a Defign ! recommend to his Monks the Worship of them? H tells us this out of the Life of Benedict wrote Bede.

\* P. 451.

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P. F. Creffy has dealt very unfairly in his Acount of that Matter. He pretends to translate St. Bede's Relation of the first Abbots of those religious Houses. But when he comes to speak of Benedict's ringing those Images, or rather Pictures, over, he unningly epitomizes that Part of the Story, and ery cautiously omits translating the Passage which ully explains Benedier's Intention of fetting them up the Church of his Monastery. He knew best the leason why he did so. But the Passage is very full gainst the Worship of Images, I therefore shall take he Pains to translate it for you. " He brought over, fays \* Bede, Pictures of Holy Images to adorn the Church of St. Peter which he had built; to wit, the Image of the Bleffed Virgin, and also of the Twelve Apostles, with which he might cover the middle Vault of his Church, wainfcotting of it from Wall to Wall; also the Images of the Gospel-History, with which he might furnish the South Wall of the Church; also the Images of the Visions of St. John's Apocalypse, with which he might, in like Manner, adorn the North Wall; fo that all who entered, even though they were ignorant of Letters, might, which Way foever they looked, either contemplate upon the lovely Sight of Christ, and his Saints, although in a Picture; or might more intenfely call to their Remembrance the Grace of our Lord's Incarnation; or having, as it were, before their Eyes the final Judgment, might remember to examine themselves with the greater Strictness." Now you see the Purposes or which these Pictures were set up, were either to forn the Church, or to refresh the Memory of our aviour's Incarnation, Passion and Miracles, or to affist producing pious Thoughts in the Beholders, or inform the Unlettered in the Gospel-History. Thus S. Benditt and Bede stop short of the Excess of

\* P. 295. Ed. Smith.

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mish Doctrine.

G. I must own I had before a good Opinion of Mr. Cressy's Integrity, but I shall beware how I trust him on any other Occasion. But to proceed: This Gentleman is very sensible that St. Gregory and sugustin did not allow the Worship of the Cross and of our Saviour's Picture, or any other Image. But still he is very angry with Mr. Collier, for saying, that the Romish Church pays an idolatrous Worship to them. He says \* her true Doctrine is, that the Images of Christ, &c. ought to be kept and reserved, and that a due Honour and Veneration ought to be

given them.

P. Due Honour and Veneration are equivocal Expressions, and may mean no more than a civil Respect (short of Worship) to Things that represent holy Persons, and set forth to our View their Actions for our Instruction, Remembrance and Imitation If this were all the Romanists understood by these Terms of due Honour and Veneration, we should not raise any Dispute about them; but their pretend ed General Councils carry the Thing much farther The fecond Council of Nice decrees, that an home rary Adoration shall be given to the Images, that Candles shall be lighted up and Incense offered Honour of them, and that by the Adoration of the Image that is adored, which is represented by it The Council of Trent decrees, that these Images, by Way of Worship, may be kissed, and venerated by uncovering the Head and falling down before them And the Roman Catechism teaches, that the Image of the Saints are placed in Churches that they may be worshipped, and that it is lawful to pay Honour

and Worship to Images in the Church.

G. This, Sir, is carrying the Matter beyond the Bounds of due Honour and Veneration, and cannot possibly be reconciled to St. Gregory's Doctrine; which clearly prohibits any fuch Veneration, or that any Thing made with Hands should be adored, or worhipped with Prostration, which St. Gregory plainly ooked upon as idolatrous. This Gentleman therefore need not be in fuch a Heat against Mr. Collier for tharging them with a criminal Excess. He adds nohing to their Doctrine, as he would suppose; and therefore if he utterly disclaims it, and protests against t, as he says he does, he gives up the Cause of his Church as indefensible.

But for all this, he has the Confidence to affure Mr. Collier, that he may with the fame Safety of Conepresent pows to the Communion Table, or to the venerable in Action Name of Jesus, or keeps Holy Days in Honour of nitation Saints departed.

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P. But with his good Leave these Instances are should by no Means parallel. We do not worship or adore pretend my of these Things. When we kiss the Bible, we nean no more than to testify our Belief of the Truths contained in it. And this Gentleman is misses, that aken when he says \* we bow to the Communion Table, or the Name of Jesus. We only bow tone of the wards that Part of the Church where the Altar stands, is ollowing the ancient Custom of adoring God tones, by wards the East, but we worship or adore nothing out God, not the Altar, nor the East, nor any Thing see them like. And as to the Name of Jesus, we bow not to Image the them out of the them of the Acknowledgment, that the Lord Jesus Christ, the \* P. 123.

+ Canon xviii.

true and eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces and Promises of God to Mankind, for this Life and the Life to come, are fully and wholly comprised. Lastly, for keeping Holy-Days in Honour of the Saints, we worship not them, but worship God and Christ upon them, and refresh our Memories with the Virtues and Sufferings of the Saints, at the fame Time praifing God for fuch glorious Precedents of Godliness and holy Conversation, and befeeching him to give us Grace to imitate in our Lives and Deaths too, if it be his Will, their glorious Ex-

amples.

G. These Things, I perceive, have no Relation, no Likeness at all to Image-Worship. We adore, as you observe, none of the Things he mentions. We pay, no doubt, a great Respect to the Bible, to the Church and Altar, to the Name of Jefus and to the Saints, and he may call it a religious Respect, if he pleases; we will not quarrel with him about Words. But we do not carry this religious Respect to the Lengths of the Church of Rome, not to religious Worship, as they do to the Cross, and to Images and Pictures. Neither did St. Augustin and his Company to the Cross and Picture of our Saviour, when it was born as a Banner before him. The Truth of which this Writer himself cannot but acknowledge He owns there is not the least Intimation in Bede that they worshipped it, and cries, God forbid they should, if by Worship Mr. Collier means paying Divine Honour to it.

P. He knew well enough what Mr. Collier meant, to wit, the same as did St. Gregory, an outward Adoration and Proftration of the Body, which it is not lawful to give by Way of religious Worship to any created Thing, whether they believe it to be a God or not. This is what Mr. Collier fays is not intimated by Bede. And now I hope he will no longer comLet We (

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# Conversion and Reformation compared. 377

plain of the Advantage he pretends the Protestants make of the ambiguous Signification of the Word. Let him prove, if he can, that St. Augustin paid any Worship or Adoration at all to his Banner.

G. But does not the Relation of the very Fact more than barely intimate they paid a religious Devotion to it? This being wholly inseparable from their carrying it in a religious Procession as a Banner

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- P. No, Sir, the Fact is very far from proving they paid any Devotion at all to it. For Devotion is nothing else but that Virtue by which we dedicate ourfelves wholly and folely to God, and pay those Duties to him which he requires of us. Now Bede informs us, that they very devoutly fung the Litany, and offered up their Prayers to the Lord. But there is not a Syllable of any Devotion to the Banner. Indeed we do not deny, that when now-a-days in their folemn Processions Abroad, they have the Cross and Reliques, and Pictures and wooden Images of Saints carried before them, they intend to pay a religious Devotion to them by so doing. This, fince the Gentleman defires it, we freely grant. No doubt they bow down to them and adore them. But so did not St. Augustin. And he poorly begs the Question, when he avers, that without Dispute St. Augustin and his Company by their Example introduced their Form of Devotion into this Island. The Matter of Fact is plainly otherwise, as every ingenuous Reader must
- G. Well, but suppose they had prostrated themselves, as it is certain they did not, before the Cross or Picture of Christ, or bowed down to it, or kissed it with a Design to Worship it, as the Romanists yearly do upon Good-Friday? If Mr. Collier will needs call this Worshipping, then he is a Worshipper of the Communion Table when he bows down to it, and of the Bible when he kisses it, and of the facramental Bread when he kneels down out of Respect to it.

P. This

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P. This Gentleman indeed pretends that when they adore the Cross, they only mean to testify their Gratitude to Christ for having died on the Cross for us. But even suppose this of testifying their Gratitude to Christ were the only Reason of their adoring the Cross, yet it is plain St. Gregory condemned it. because he forbid any outward Adoration to Things made with Hands. But this foft Reason of their modern Practice is neither the only, nor the chief one. For the \* Pontifical, which is one of their authentick Books, expressly affirms, that Latria, or Divine Worship is due to the Cross. The Gentleman therefore only goes about to deceive the unwary Reader, when he would perfuade him they do not defign any proper Worship to the Cross. They plainly give it the very fame they do our Saviour, and though they may pretend, as they do in their Pseudo-General Council of Trent, that the Honour or Worship which they give it is referred to Christ the Prototype; yet it is apparent they give it Latria, though it passes from, or through it to our Saviour, who is reprefented by it. And this is the Doctrine of their St. Thomas Aquinas, and many others. This is manifeitly no other than downright Idolatry, and even this Gentleman himself, if he be true to his own Principles, cannot in common Modesty deny it. Now

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<sup>\*</sup> See the Letters that passed between Dr. Hickes and a Popish Priest, p 47. And here let me observe, that the Romish Pontifical is in this Passage altered for the worse, since the Council of Trent. For whereas in the present Rubrick of the Ordo ad recipiendum processionaliter Imperatorem, it is thus expressed: Crux Legati, quia debetur ei Latria, erit a dextris, et gladius Imperatoris a sinistris. In the old Roman Pontifical, put out by Augustimus Patricius de Picolominibus Episcopus Pientinus, and printed at Rome An. 1485, and dedicated to Innocent the Eighth, it runs thus: Ille qui gladium Imperatoris præsert, et alius crucem Legati portans, simul ire debent; gladius a Dextris, Crux a Sinistris. Thus instead of reforming the publick Offices of their Church, the Care of which the Council of Trent committed to the Pope, they have most shamefully corrupted them.

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this Doctrine of St. Thomas's is either true or false. If it be true, then their Church is that idolatrous Synagogue of Satan, which we affirm the is: false, and consequently idolatrous, as he himself says upon another Occasion, p. 37. this St. Thomas of theirs could not be holy, unless Idolatry be an holy Doctrine, and then pray what was the Pope who fainted him? And what are all of the Romish Communion, who invoke and worship this Idolater? I leave this Gentleman to confider of that Matter, and proceed. As to his Charge of our worshipping the Communion Table and the Bible, I have spoke to that already, and thither I refer him. And with regard to the Respect we pay to the holy Sacrament, it is plain we do not worship it at all: We worship none but God while we receive the Elements, as our Liturgy demonstrates, and as the Declaration at the End of our Communion Service manifests in the following Words: "It is here declared, that by kneeling no " Adoration is intended, or ought to be done unto "the facramental Bread and Wine there bodily re-" ceived. For the facramental Bread and Wine re-" main still in their very natural Substances, and " therefore may not be adored, for that were Ido-" latry to be abhorred of all faithful Christians." And now if the Church of Rome would as frankly make fuch a Declaration against the Adoration of the Crucifix and other Images, I dare be bold to fay the Church of England would not scruple such a Use of Pictures as St. Gregory so zealously contends for. But we know they will never make any fuch Declaration, for that would be to condemn their common Practice and feveral confiderable Persons of their Church who now pass for glorified Saints among them. It is unaccountable then he should affert that we pay the same Veneration to any created Things, they do to their Images, and that this is a Term of Communion we cannot reasonably scruple at; and I think a Man can hardly be ferious who writes at this Rate. G. He

G. He himself is so sensible this Doctrine was so far from being taught at Rome by St. Gregory, who determines statly against it in the above cited Epistles, that he says St. Gregory writes nothing in them, but what every Roman Catholick in the World will subscribe to.

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P. Then I make bold to affert, that Roman Catholicks can very eafily bring themselves to subscribe Contradictions. For the present Romish Doctrine is as opposite to that ancient Pope's as Words can express it. He absolutely forbids any Adoration or outward Worship to be paid to the Cross and to Pictures, fays that it is not lawful to give any fuch Worship to Things made with Hands, and that it is due only to the HOLY TRINITY. Now the present Church of Rome commands fuch Worship to Images under the Pain of Damnation. And their known Practice is to venerate the Cross and the Image of the Crucifix, and other Images of Saints with Kiffings, Oblations, Pilgrimages, lighting of Tapers, Bowings, Genuflections, Proftrations. This is the very criminal Excess which St. Gregory very highly blames, and to which the People of Marfeilles effectually carried their Devotion to Pictures.

G. But by the by, is not this at least an unanswerable Proof, that Images and Pictures were not only kept in Churches, but a religious Honour was paid to them long before that Time? For People do not usually come to Excesses all on a sudden, but pass gradually from the moderate Use of Things to an

Abufe of them.

P. If he means by religious Honour any Kiffings, Prostrations, or Adorations to Puppets and Pictures, I must tell him once more there was none allowed either long before, or at that Time, or a long Time after, as I have shewn from Bede. And St. Gregory's Epistle sufficiently intimates the Abuse happened at that very Time: Those of Serenus's Flock who were converted

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converted from Paganism being not contented with the historical, fell to the idolatrous Use of them. For they were used to cringe, and fall down and offer Incense to Stocks and Stones and Paintings, while they were Gentiles; and they thought they might well enough do the fame when they became Chrifians: But though the present Church of Rome would have commended them for this, yet St. Gregory was highly offended with them, and reproved them feverely, and in them he also reproves and condemns his modern Roman Successors and their Adherents.

G. This Gentleman fays \*, it is plain from the Epiftles of St. Gregory, that the People of Marseilles were fallen into fuch criminal Excesses, as to give that Honour and Adoration to Pictures, which is due only to God and the Bleffed TRINITY. But the Church of Rome is not guilty of any fuch Thing.

P. He would fain get clear of St. Gregory's Condemnation if he could, but all his little Artifices and Cunning are to no Purpose; he must yield the Cause in Spight of his Teeth. I must tell him once more, that the outward Worship, the Bowing, and the bodily Adoration, was the only Thing St. Gregory condemned in the People of Marseilles: It was this which he declared was due to nothing but God. For though the bowing our Knees, or holding up our Hands, be not all the Honour we owe and yield to God, yet it is Part of it according to this Holy Pope, it is fuch Honour as he has prohibited to be given to any Thing made with Hands. This Writer therefore need not be fo mighty angry at Mr. Collier for applying this Case of the Marjeillians to the Romanists. They are as like as can be; and so the Nonlense he charges upon Mr. Collier turns upon himfelf: For I think a Man must want common Sense, who, when he reads the abovefaid Letters of St.

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Gregory, does not see he has determined the Matter statly against them: And to be sure his Judgment is much more valuable than that of all the present Romish Bishops put together, with his Holiness him-

felf at the Head of them.

G. You have, Sir, fully answered every Thing material upon this Point, but there are here and there some incidental Matters, which you will please to give me your Opinion of. He says \*, the Veneration of Images has been a Term of Communion ever since the *Manichees* began to shew themselves professed Enemies of Holy Pictures, that is some Ages before St. Gregory's Time. Now I want to know when that was.

P. Truly I know not, and I believe this Gentleman cannot tell himself: And I am sure St. Epiphanius, St. Cyril of Jerusalem, and St. Austin, who give a large Account of these Hereticks, say nothing of it. It is true, St. Austin requiring the Manichees to shew what one Thing they could mislike in the Catholick Church †, says: "Bring me not such Christians as either know not, or keep not the Force of their Profession. Myself know many that are Adorers of Graves and Pictures—I warn you that you cease to speak Evil of the Catholick Church,

"herfelf condemneth, and feeketh every Day to 
correct as naughty Children." Here I find both the Manichees and the Catholick Church condemning the Adorers of Pictures, fuch as the Romanists now are. But whether the Manichees were Enemies to Pictures in Churches, or whether fo much as the having them in the Churches were a Term of Communion, I find not, but rather the contrary, unless it can be faid that St. Epiphanius, who was a breaker

by blaming the Manners of these Men, whom she

\* P. 121

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<sup>†</sup> De moribus Ecclesiæ Catholicæ, c. 34. Novi multos esse Sepulchrorum et Picturarum Adoratores

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G. He affirms Queen Elizabeth did not leave a publick Cross or Crucifix standing in the whole Kingdom.

P. I do not find Authority for this in any Law or Injunction in that Reign, except with regard to Crucifixes and Images fet up in Churches, and there actually abused to Superstition and Idolatry. And perhaps his Affertion may not be true. For I still fee Croffes, though not maffy Crucifixes, which are a modern Invention, standing upon our Churches, which feem to me as old as Queen Elizabeth. But suppose she did order them all to be put down, as Mr. Dupin fays at the latter End of his Account of the second Council of Nice, they that knew their People to be prone to Idolatry, and were afraid left Images should draw them back to it, might take them away: And this justifies the Proceedings of St. Epiphanius, Serenus, and of some other Bishops, and among the rest the Bishops of our Church in Queen Elizabeth's Time, and that Queen herself. But though this be a good Apology for them, that they did it to prevent a Relapse to Romillo Superstition and Idolatry, which the People had been too much used to; yet it is Matter of Fact, that the Croffes and Pictures of our Saviour were left standing, where there was no such apparent Hazard of their being abused, as this Gentleman, if he pleases, may be satisfied, if he will look upon the Paintings of the Windows in many of our We are not against the historical Use, but the idolatrous Abuse of Images. We are much of Mr. Dupin's Judgment in the same Place, that those who do not think themselves bound to proitrate themselves before Images, to bow to them, to kils and embrace them, are by no Means to be condemned for Hereticks, who will not do fo for some particular Reasons, either because the Practice of their Church is otherwise, or because they fear those outward Marks of Worship should be taken for Adorations;

rations; or lastly, because they do not believe the Worship of Images to be sufficiently warranted, seeing to prove this the Image-Worshippers in their Councils, particularly in that of Nice, have alledged a great Number of salse Pieces, or impertinent Passages which prove nothing. In short, let those who rashly anathematize us upon this Account, look to it that they are not idolatrous Hereticks themselves. I am sure St. Gregory would not have scrupled to esteem them very blameable, as almost all the Western Churches did the second Council of Nice in the eighth and ninth Century, and particularly the Church of England among the rest. This Mr. Collier has shewn at large\*.

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G. But why do we not bless ourselves now with the Sign of the Cross, as was the Practice of the Primitive Christians, who, this Gentleman says, blessed themselves upon all Occasions with it? The Pa-

pifts alone feem to keep up the old Mode.

P. It does not appear that the Primitive Christians defigned to bless themselves with this Sign. They only used it to testify to their heathen Neighbours their Belief in Christ crucified. And if we dwelt among Turks and Pagans, I fee no Reason why we might not use the same Ceremony. But this is only a Matter of Indifferency, the Reason of which is now ceased, and therefore there is now no Occasion for keeping up the old Custom. We use it at our Initiation into the Christian Religion, because it has then a proper Signification. And that is enough. But it may be this Gentleman believes this Ceremony is a Matter of Necessity. If he does, let him speak out, and prove it to be fo. In the mean Time we leave every Body to their Liberty to practife in these and the like Matters as they shall fee fit. But let not those that do it, condemn those that do it not. For

<sup>#</sup> Hist. Vol. i. p. 139, &c. See also Dr. Inet's Origines Anglicanæ, p. 215.

### Conversion and Reformation compared. 385 Fashions and Customs may alter, and what may be very fashionable at one Time, may, without any Crime, be unfashionable at another.

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#### SECT.

The Pope's Supremacy no Article of St. Gregory's Faith.

G. E have now done with the Business of Images, we will next proceed to Mr. Collier's fecond Instance to prove, that the Terms of Communica are not

the same as in St. Gregory's Time, viz. because that Pope did not carry the Supremacy up to the Pretenfions fince infifted on by the Court of Rome. We will alter this Expression a little, and fay, the Church of Rome instead of the Court of Rome, because the Gentleman afferts these are two very different Things; though many in his Communion, as I have heard, would be very angry with him for making fuch a Distinction.

Now in Answer to Mr. Collier's Affertion he tells us \*, that St. Gregory maintained the Divine Right of his Supremacy over the whole Church as vigoroufly as any Pope ever did, which is manifest from his own Words; for he writes thus concerning a Bishop who pretended to be exempt from the Jurisdiction of his Metropolitan: " If he pretended, says he, that " the Bishop has neither Metropolitan nor Patriarch, " I answer then, that his Cause is to be heard and " decided by the See Apostolick, which is the Head " of all Churches." This furely is plain and decifive. Again, he + writes thus to the Bishop of Sy.

\* P. 125. † Lib. ix. Ep. 12. Cc

racuse;

racuse: "As to what they write of the Church of "Constantinople, who doubts but that it is subject "to the See Apostolick?" Now Constantinople was not subject to the Bishop of Rome, either as its Metropolitan or Patriarch. Since therefore St. Gregory thought it subject to him, he must necessarily believe, that his See had a spiritual Supremacy over the whole Church. Now this seems to amount to an unanswerable Proof, that the Belief of the Pope's Supremacy, as a Term of Communion, stands upon the same Foot now, as in St. Gregory's Time.

P. If these be the strongest Passages he has to fupport his Holiness's Divine Right of Supremacy, his Cause must fall to the Ground. The first Passage relates to one \* Stephen, a Spanish Bishop, who had been deposed by a Synod of the neighbouring Province for fome treasonable Practice. This Bishop, according to the Allowance of the Council of Sardica, appeals to Pope Gregory, who receives the Appeal, and fends John the Defenfor to examine and determine the Matter, giving him along with him Instructions and Rules from the Laws of the Emperors how he should manage. He tells him, that he must enquire, whether Stephen was judged by Bishops of a foreign Council; for if he were, that ought not to be, it being contrary to a Novel of the Emperor + Justinian, which fays, that the criminal

\* Concerning this Stephen see Lib. xiii. ep. 45. p. 1251, 1254. † From this Novel it is manifest, that the Emperor Justinian did not allow of any Appeal from the Patriarch of the Diocese; and he expressly assirms, that according both to the Canons and the Imperial Laws the Patriarch was to decide sinally all Episcopal Causes; and Patriarcham Diaceseos referatur Causa, et ille secundum Canones et leges buic prabeat sinem. So that in Justinian's Time the Canons of Sardica were not esteemed of any Force or Obligation, in the Churches of the East especially. And this is the learned Archbishop of Paris's Note upon this Novel: "Ex his constant Canones Sardicenses, qui Pontifici Romano tribuunt po-

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Causes of Bishops shall be determined by their Metropolitan, and, in Case of an Appeal, by the Patriarch. And then St. Gregory proceeds, if any one shall object, that Stephen bas no Metropolitan or Patriarch, it must be answered, that therefore this Cause ought to be decided by the Apostolick See, which is the Head of all Churches. Now I cannot imagine whereabouts in Spain this Stephen was Bishop, that he had no Metropolitan, because there was then no Province in the World without its Metropolitan, unless this Affair happened when the Metropolitical See was vacant. Perhaps this was the Case, and then he would not have a Metropolitan. And fince there was no Patriarch in Spain, who, according to this Law of Justinian, might have finally determined the Business, then by the Sardican Canons, which were in Use in Gregory's Time, the Appeal lay to the Bishop of Rome. is the whole Truth of the Case. Now all that can be argued from hence is, that by the Decrees of the Council of Sardica, there lay an Appeal to the Pope. But then this is no Argument at all, that he had Authority to judge upon an Appeal before that Council, or that he had this Authority by a Divine Right. It is true the See of Rome is called the Head of all the Churches, but it is not faid to be so by a Divine Right. The fame Reason that made the See of Constantinople the second of all the Churches, made the See of Rome the first or Head of them all; which amounts to no more than this, that as Constantinople was the second City in the Empire, so its Church was the fecond Church; and as Rome was the hrit City, fo its Church was the Head Church. There

<sup>&</sup>quot;torum, nondum receptos fuisse in Oriente, neque a Concilio Con"flantinopolitano, nec a Chalcedonensi, nec etiam ab Imperatore
"Justiniano: cum manifestum sit, Patriarcham uniuscujusque
"Diecceseos solitum judicare de his depositionibus definitivo de"creto, æque ac de cæteris omnibus Causis quæ ad disciplinam

is nothing more can be made of this Passage, which is far enough from proving a Divine Supremacy in the Roman See.

G. This Passage indeed is not so plain and decifive as he would make it. But what think you of

the other?

P. Why, I think it is as little to the Purpose as the former. In order then to clear the Sense of it, I will put this Case: Suppose the Patriarch of Constantinople had made some Alterations in his Liturgy, and had introduced fome Customs of the Church of Alexandria; and upon this some Body should say to the Bishop of Constantineple: "Sir, you have lately had some Dispute with the Bishop of Alexandria, who would fain make his See even superior to " yours, and you have used your utmost Endeavours " to depress it and keep it down below yours; and " yet you borrow fome Rites and Ceremonies from "that See, by which you feem to encourage their "Invafion of your Privilege of Superiority." Upon this suppose the Bishop of Constantinople should reply: " As to what you fay of the Church of Alex-" andria, who doubts its being subject to the See " of Constantinople?" Now Alexandria was not subject to the Bishop of Constantinople, either as its Metropolitan or Patriarch. So far is very true. But it will not thence follow, that it was subject to him by Divine Right, but only by the Canons of the Council of Chalcedon. In the same Manner the Church of Constantinople was below or subject to that of Rome, not by any Divine Right, but upon Account of the greater Dignity of the City. And this Superiority and Subjection related only to Place and Honour, not to Power and Authority. Indeed St. Gregory believed that he had Power to hear and determine Caules which came before him by Way of Appeal from the Judicature of the Bishop of Constantinople, and upon that Account thought himself to have a superior TurilJur. Job of I by that Gree For reco

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\* I + 1 16, 1 Jurisdiction. Now he judged and acquitted at Rome John a Priest of Chalcedon, who had been accused of Heresy, and was condemned by Judges delegated by John Bishop of Constantinople. But I do not find that this Bishop paid any great Regard either to St. Gregory's Entreaties or Threats upon this Occasion. For after this Bishop John's Death, we find Gregory recommending John the Presbyter to his Successor Cyriacus, as one whom he had pronounced innocent of the Charge laid against him, but who, for all that, was not yet esteemed restus in Curiâ at Constantinople.

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St. Gregory, in his \* Letter to Marinianus, Bishop of Ravenna, in order to draw the Caufe depending between that Church and Abbot Claudius to Rome, brings this Case of John the Presbyter as an Instance to shew, that it is his Right by the Canons to receive fuch Appeals, and decide fuch Controversies. "Do not you know, fays he, that the Caufe between " John the Presbyter and John Bishop of Constanti-" nople was brought according to the Canons, to " wit, of Sardica, to the See Apostolick, and was " determined by our Sentence?" True, it was fo; but it does not appear that the Patriarch thought himself at all obliged to submit to that Sentence. See an Account of the Proceedings in this Caufe in the † Epiftles cited in the Margin; where I think it is plain, that this Sardican Jurisdiction was not submitted to by John Bishop of Constantinople.

G. But if it were, it does not follow that this Bishop at all imagined that the Pope of Rome had it by Divine Right. The Sardican Council is more than three hundred Years too late for that Purpose. Therefore if St. Gregory thought the Church of Constantinople subject to him, the Gentleman is much too

<sup>\*</sup> Lib. vi. Ep. 24. † Lib. iii. Ep. 53. Lib. iv. Ep. 32. Lib. vi. Ep. 14, 15, 16, 17. Lib. vii. Ep. 5. C C 3 hafty

hafty in prefuming that he must necessarily believe his See had a Divine spiritual Supremacy over the whole Church. All that we can argue from these Instances is, that he did believe he had a superior Power in Cases of Appeals conferred upon him by

the Canons of Sardica.

P. St. Gregory also endeavoured to determine at Rome fome Causes, which had been already judged in Africa; but his Collegues there fo stiffly opposed him, that his Attempts of that Kind were to no Purpose. Indeed he \* affirms, that if any Fault be found in Bishops, he does not know what Bishop is not subject to bis See; that is by Canonical, not by Divine, Right, as I have shewn before. But then he adds, how by Divine Right all Bishops are upon a Level: But when there is no Fault laid to their Charge, all Bishops, according to the Reason of Humility, are equal. Now he that is really a Subject, must be fo, when he is innocent, as well as when he is criminous; this therefore is a good Argument against the Pope's fupreme Pastorship jure divino. For if it were truly his, it would belong to him always, and not only when Faults were committed. And thus you fee what Cause this Writer had to boast, the two Paffages produced by him are an unanswerable Proof, that the Belief of the Pope's Supremacy, as it is a Term of Communion, stands upon the same Foot, as in St. Gregory's Time.

G. For my Part I think nothing was ever more impertinently alledged. And now we come to the Dispute between Gregory and John of Constantinople about the Appellation of Universal Bishop, which Mr. Collier produced as an Inftance to flew, that St. Gregory did not carry the Supremacy up to the Pretensions fince insisted on by the See of Rome. we may fairly collect, as Mr. Collier very well observes, from his Complaint against John Bishop of

\* Lib. ix. Ep. 59.

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Constantinople, for taking that Title upon him. This he inveighs against as great Pride and Presumption. He declares against this haughty Title as a Contradiction to the Tenor of the Gospel, an Infraction of the Canons, and an Injury to the whole Catholick Church. Now what does this Gentleman answer to this? Why, he acknowledgeth the Fact is unquestionable, that St. Gregory complained bitterly of John's taking upon him this haughty Title, and was himself very far from affuming it. Which is directly owning, that this Holy Pope did not believe either that himself or any other was Universal Pastor, and condemns all those his Successors who have pretended to that Privilege, which yet is at this Day, and has been for many Ages claimed by the Bishops of the Roman See. If then to challenge this proud, this profane Title, and the Power belonging thereto be an Instance of Luciferian Pride, as St. Gregory and this Writer himself say it is, then the Bishops of Rome have been long guilty of it, who manifestly lay Claim to a Power and Jurisdiction over the whole Church, and have brought all the Bishops of their Communion under this Tyranny. He pretends to be somewhat furprized, that Mr. Collier should pick up an Argument, that has long fince been worn thread-bare. But no Matter how thread-bare it is, if it be a good one, and fuch an one as he is fo far from being able to answer, that he is forced in a great Measure to acknowledge the Strength of it.

P. Your Observations are very just, and to confirm them let us see a little how St. Gregory argues against the Power, which he apprehended to be couched under this haughty, diabolical, Antichristian Title. I grant St. Gregory mistook the Meaning of the Title of Occumenical Patriarch, by which no more was meant by the Greeks than that the Bishop of Constantinople was Patriarch of a great Part of the Oinstantinople was Patriarch. But still the Question

is, what he believed was challenged by that ambitious Appellation. Now he thought, that John designed to make himself such a Head of the Universal Church, as that all the Bishops of it ought to be fubject to him, and pay him Obedience. For this St. \* Gregory fmartly reproves him, and tells him, that he ought not to despise, and endeavour to subject to himself his Brethren the Bishops of the Universal Church. For it is plain, fays he, Peter the first of the Apostles, being a Member of the Holy Catholick Church, and Paul and Andrew and John, were Heads of fingle Flocks, and are all Members under Christ the one Head. Hence it is plain, that St. Gregory believed, that there was no proper Head of the whole Church but Christ, to whom all the Bishops ought to be subject; and consequently that by Divine Right they were all equal: He + next affirms, that no Bishop of Rome ever arrogated to himself this pompous Title, lest while any Privilege is given to One, all the rest of the Bishops should be deprived of their due Honour, especially the Patriarchs, for if § One is called Universal Patriarch, the Name, and consequently the Honour and Authority of Patriarch, is taken from the rest. From whence it is plain, that St. Gregory believed all Bishops had an equal Authority in Matters that regarded their own Dioceses; and all the Patriarchs had the same Supremacy of Power within their own Bounds, and did not owe any Subjection or Obedience the one to the other, however diftinguished they might be with regard to Place and Precedence, when affembled in Council. Now St. Gregory imagined the Patriarch of Constantinople by fetting up this Title defigned to make the rest of the Patriarchs and Bishops depend upon him, and to submit to his Authority and Power over them.

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<sup>\*</sup> Lib. v. Ep. 18. p. 742, 743. Ed Bened.

<sup>+</sup> Ibid. Ep. 20. p. 749. § Ib. Ep. 43. p. 771, 773.

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G. If then this Title imported thus much, that he who was possessed of it had a Right to be obeyed by the other Patriarchs and Bishops, and to command them in all those Things and Duties which they were to perform in their feveral Districts: Then it follows that, St. Gregory by condemning this Title and Authority which he supposed annexed to it, condemns the like Usurpations of the Popes of Rome, who arrogate to themselves this very same Power. For he claims the Obedience of all his Brethren and Collegues, they are all fworn to give an Account to him of all their Actions, and he may call them to this Account whenever he pleases. He is the sole paramount Bishop of the Catholick Church in his own Imagination, and \* fubflitutes them to act in his Stead in the feveral Dioceses, for this weighty Reason, because it is not possible for him to perform all the Duties belonging to the Episcopal Office himfelf in every Place. And it is the common Principle of the Romanists, that the Pope has the same Power in the whole Church, and every Part of it, that each Bishop has in his Diocese. Which shews that the whole Power of a Bishop, as to the Execution of his Office in a particular District, is derived from the Pope, who admits him in Partem Solicitudinis, into Part of his Care. Auctoritate Romani Pontificis assumuntur, they are assumed or taken in by the Authority of the Roman Pontif, as the Council of Trent lays of the Bilhops. Seff. xxiii. Can. 8. They are consequently no better than his Deputies and Vi-And though they have the Orders of a Bishop, yet they cannot execute them without his Leave, and are accountable to him as their supreme Governor for their whole Administration. This Gentleman in-

<sup>\*</sup> See Bellarmine de Rom. Pont. Lib. iv. c. 24, 25.

deed affirms \* no Pope in any Age ever took upon him the Title of Universal Bishop in the Sense it was rejected by St. Gregory. For, says he, if any Pope had ever declared himself to be the Universal Bishop in such a Manner as to regard all other Bishops as no better than his Deputies and Vicars, he is of Opinion he would soon have heard of it, and had reckoned without his Host.

P. This Gentleman may fay what he pleases, but it is certain all the Romish Bishops hold their Bishopricks of the Pope, and have, or exercise no Jurisdiction, but as he is pleased to give them Leave, by his own Decrees, or by Canons published in Councils, which he either makes or confirms. This is evident from the Pope's exempting Monasteries from the Authority of the Bishops, which he could not do, if they were any better than his Curates, and fwom Vaffals. And how should it be otherwise? For they are bound by Oath to their Power to keep, and cause to be kept of others, the Decrees, Ordinances, Sentences, Dispositions, Reservations, Provisions, and Commandments Apostolick. I know this Yoke is very grievous and insupportable to great Numbers; but they struggle to no Purpose. They are bound, and they must obey. Their publick Catechism teaches that the Bishop of Rome has the highest Degree of Dignity, et Amplitudinem Jurisdictionis, the largest Extent of Jurisdiction given him by God. Wherefore he is the Father and Governor of all the Faithful, and of the Bishops and other Prelates, with what Power foever they be dignified, and prefides over the Universal Church as Peter's Successor, and Christ's true and lawful Vicar on Earth. The Pope is supreme Ordinary over all Christendom. It is his Right to referve certain Cases to himself, such as he thinks fit, in which the Bishop of the Diocese cannot grant Absolution. Which shews he has a greater

\* P. 127.

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Power in every Bishop's Diocese than the Bishop himself. In short, the whole Plenitude of external Ecclefiaftical Jurisdiction in and over the Universal Church is in him, and is shared out by him to the Bishops, and by them to the lower Clergy, who all act in their feveral Stations as the Pope's Substitutes. whose Right it is to censure and depose them if they transgress their Duty. To what Purpose is it then for this Gentleman to fay, the Popes take not upon them the Title of Universal Bishop? They plainly exercise the Power in the most compleat and arbitrary Manner; and it is this lordly and usurped Dominion St. Gregory condemns, as well as the infolent Title. For what would the bare Title fignify without the Power which is supposed by St. Gregory to be comprehended in it? Now the Universal Bishop condemned by this Pope, is one who would not only be a Father, but the General or Universal Father: This the Pope pretends to be. He fets himfelf up above his Collegues, fo does the Pope. He detracts from and diminishes the Honour of all his Fellow-Bishops, by making himself superior in Authority to them, in like Manner does his Holiness. He desires to be called the only Bishop, that is, one who has Jurisdiction over all the Faithful, both Clergy and Laity, an Authority which no other Bishop has, therefore in this Respect he would be the only Bishop: This is a Power the Bishop of Rome challengeth, for the whole World is his Diocese, and he alone is Christ's true, proper, and lawful Vicar over the whole Church. Therefore if one endeavoured to invent the strongest and most exact Expressions wherewith to condemn the Pope's usurped Authority, one could not possibly find better than those St. Gregory has furnished us with.

G. But this Gentleman tells us \*, if by the Title of Universal Bishop no more be meant than a Superintendency over the Universal Church of Christ,

belonging by Divine Right to the Successors of St. Peter, this Title never was rejected, but always vi. gorously maintained by St. Gregory, as he says is evident from the Passages he has quoted from him.

P. The Passages he talks of you know I have before disabled; therefore it cannot be proved from
them, that St. Gregory maintained any such Thing.
And if this Gentleman means, by a Superintendency
over the Universal Church, a Superintendency or
Rule over all the Patriarchs and Bishops of it, so
that all are obliged in Duty to obey him as their supreme Governor, which is challenged by the Pope;
then I affirm this Title and Power was rejected by
St. \* Gregory, as I have fully shewn, and was much
more strongly condemned by him, as claimed by
the Bishop of Rome, than by the Patriarch of Constrantinople; for the latter had not so much Assurance
as to pretend to it by Divine Right, which the former does out of his profound Humility.

G. You have now fully shewn, that the present Faith of the Romish Communion is very different from that propagated here by S. S. Gregory and Augustin, and that many Points, now thought of great Consequence, were not Terms of Communion in those early Times. We might therefore stop here, and go no higher in Search of those imaginary Articles. For to be sure, if we cannot find them in the latter End of the sixth Century, there is no Reason to believe we shall find them in the more primitive Ages. However, out of Civility to the Gentleman, if you please, we will run over his following Secti-

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<sup>\*</sup> St. Gregory's Epissles relating to this Matter are Lib. v. Ep. 18, 19, 20, 21, 43. Lib. viii. Ep. 4, 5, 27, 31, 33, 34. Lib. viii. Ep. 30. Lib. ix. Ep. 68. Lib. xiii. Ep. 40. Which are everlassing Monuments against the Pope's present Pretensions to be sole Universal Bishop.

## SECT. XII.

The same Faith was preached to the Britons at their first Reception of Christianity, as was afterwards to the Saxons by St. Augustin.

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P. ITH all my Heart, for I am not at all tired with our Discourse, and I am willing to pay him due Attendance, both for his own Sake, and for the

Sake of those whom he may possibly mislead, if his Aguments are not thoroughly answered.

G. He afferts, that the Britons and Saxons received the fame Faith at their Conversion, and he proves it from this undeniable Fact, that the one as well as the other were converted by Missionaries from Rome.

P. Now I might answer this Argument by denying the Fact, which he simply supposes undeniable. For you may remember I have shewn before, that the Story of Fugatius and Damianus being fent to King Lucius by Pope Eleuther is all a Romance. But taking the Truth of it for granted, the Argument is of no Force, unless it can be demonstrated, that either the Britons or the Saxons had the same Faith preached to them which the present Romish Church teaches. I allow, that Pope Eleuther and Pope Gregory taught the very fame Faith, but I deny, that either the one or other made the controverted Points any Part of their Creed.

G. This you have proved with Regard to St. Gregory; and therefore, as this Gentleman himself fays, it must be proved from unquestionable historical Facts, that Rome had a different Faith in the Times of his Predecessors, to wit, the same it now professeth. For Instance, let him shew from unquestionable Passages out of the ancient Writers that lived

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about the Time of Pope Eleuther, that either Transfubstantiation, Purgatory, Image-Worship, Invocation of Saints, &c. were universally taught in the several Churches of Christendom, nay or even but in the single Church of Rome, and I will grant that these Things were preached to the Britons. But if he cannot produce any such Passages, then he cannot prove from unquestionable historical Facts, any such Points were maintained, and then, as he says \* very truly, a Man must be void of all Modesty to affert

it, and of Sense to believe it.

Suppose a Man should pretend to maintain that Transubstantiation or Image-Worship, for Instance, were taught by the Church in the Time of Eleuther, or all the Time between him and Pope Gregory. Suppose, I say, any one should pretend to maintain this, would not he, to use this Gentleman's Words +, be looked upon as an arrant Trifler, unless he produced undeniable historical Fact, founded upon Passages taken out of the Writers of those Times, to support his Affertion? And why so? Because these Points, if they had been then taught, could not, morally speaking, have escaped being recorded in those ancient Writers. And if no such Fact can be produced, this universal Silence amounts to a moral Demonstration, that there were not any fuch Articles then taught, and is a full Confutation of any Man, who should have the Confidence to impose these Things for Truths upon the Credulity of ignorant People. I have made Use of his own Expressions and Argument all this while, and defire him to confider how he likes it, when it is retorted with full Force upon him.

P. The Expressions are brisk and lively, and the Argument so strong, that he will never be able to answer it.

\* P. 129.

+ P. 129, 130.

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G. He is pleased in this Section to suppose, and he says he has fully proved it, that the Church of Rome was, in St. Gregory's Time, in a full and quiet Possession of all the Popish Articles; and then he goes on to ask, if these were Innovations brought in betwixt the second and sixth Century, by whom was the Change made?

P. But he has proved no fuch Thing, and therefore this Question is impertinent, because it supposes Innovations in Faith, which never happened; for that the Roman Church, for the first fix hundred Years, did not innovate in the Faith at all, and taught no other Points as Articles of Faith, but what are at

present taught by the Church of England.

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G. We firmly believe, these late Tridentine Articles were not brought in betwixt the fecond and fixth Centuries. There was no Mass said, in the present Romish Sense, either in the Days of Eleuther or Gregory; neither of them was acknowledged supreme Head of the Church, and the latter expressly declares against that Authority either in himself or others. There is not the least Word either in the Scriptures. or in the Writers of Eleuther's Age, or in those of the three first Ages for Invocation of Saints; and though it began to be a private Opinion in the latter End of the fourth Century, and fo probably continued to be afterwards, yet it was not admitted into the publick Offices of the Church, nor believed as an Article of Faith in the Time of St. Gregory. There was an Honour paid to Reliques in St. Eleuther's Time, witness the Acts of St. Polycarp's Martyrdom; which Honour the Church of England never refused to pay them; and if the Romanists would be content with that, we fo far agree. And though there was praying for the Dead in the Primitive Ages, the Prayers did not suppose a Purgatory, which is the only Dispute we have with the Romish Church as to that particular. We freely grant Purgatory was a private 3

## 400 A full Refutation of ENGLAND's

private Opinion in St. Gregory's Time, but it was not fo much as dreamed of in Eleuther's; and let him produce but so much as one fingle Scrap of an Author in the three first Centuries for it. In short, no good or authentick Records give Testimony to any of these Things as necessary Articles of Faith for fix hundred Years, and therefore no rational Man can possibly believe them to be fo.

P. Let this Gentleman produce good Vouchers for these Things, or else all that he here advances

fignifies nothing.

G. He here all along takes it for granted we fuppose Innovations made in Doctrines of Faith between Pope Eleuther and Pope Gregory, and then asks a great many Questions how this Change was compaffed. But this chimerical Supposition is entirely his own; and for our Parts we are not bound to maintain it. He very pleasantly shews the utter Impossibility of any such Change in the Faith of Rome from the Silence of the five first General Councils.

And I wish he would fuffer this very Argument to have its full Force. For if the Silence of the first five General Councils be of any Weight in this Debate, it will conclude directly against the Romillo Church and her new Articles. They make not the least mention of the Supremacy, Transubstantiation, Image-Worship, Invocation of Saints or Purgatory. Let any Body peruse the Creeds of these Councils, and he will not find one of the Popish Articles. whence we may fairly argue they are no Articles of Faith, but mere Novelties, and utterly to be rejected and condemned as fuch.

As for the Pope's Supremacy, the Council of Chalcedon is fo far from favouring it, that its Canons are directly against it. That august and orthodox Assembly in their ninth Canon provide, that if any Bishop or Clergyman have a Controverfy with his Metropolitan, it shall be at his Liberty to appeal either to the

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Exarch, that is, Primate of the Diocese, or to the See of Constantinople, where his Cause shall be heard. A Canon which invested the Patriarch of that Imperial City with a vast Power, putting him into a Capacity of receiving and finally determining Appeals from all those Parts. The same they again ratify by their feventeenth Canon, and by their twenty-eighth make a more particular Provision for him. First, they profess in general altogether to follow the Decrees of the Holy Fathers; then they recognize the third Canon of the fecond General Council, and decree the same Privileges, and upon the same Account, as that had done to the Church of Constantinople. " Forasmuch, say they, as the Reason why the " Fathers conferred fuch Privileges upon the See of " Old Rome, was that it was the Imperial City; we " recognize the Canon of the Bishops of the second "General Council, which gives the City of Constan-" tinople, which is New Rome, equal Privileges: "Rightly judging that the City, which is the Seat of " the Empire, and of a Senate, and is equal to the " old Imperial City of Rome in other Privileges, " should be so also in Ecclesiastical Concerns, as be-"ing the fecond next after her." This passed, and was subscribed by all the Bishops then present in Synod, which amounted to a very great Number. The Judges hereupon weighed all that was decreed, and declared, that in the first Place Precedency and singular Honour should, according to the Canons, be paid to the Archbishop of Old Rome, and that withal the Archbishop of the Imperial City of Constantinople, being New Rome, ought to enjoy the same Privileges of Honour, and to have besides Power of himself, and by his own Authority, to ordain the Metropolitans within feveral Dioceses. Whereupon all with one Voice cried out, It was a righteous Judgment, and pleased them all, and what had been established should take Place. And now let any one impartially reflect Dd

reflect upon the whole Affair, and when he has confidered what this wife and great Council expressly af. firm, that the Privileges which the Fathers gave to the See of Rome were merely upon Account of its being the Imperial City, and that for the very fame Reason they gave equal Privileges to the See of Confantinople, only referving an honorary Precedence to the Bishop of Rome: Let him tell me, whether it can be supposed they could or would have faid and done this, had they known, or but so much as dreamed of any supreme Authority, which Christ had immediately given the Bishops of Rome over the whole Church. Nor was this the only Council that thus honoured the See of Constantinople. Somewhat more than two Ages after met the Quinifext General Council in Trullo, which confirmed what the Council of Chalcedon had done in this Matter, and affigned each Patriarch his proper Place.

G. I think he had better never have mentioned the Council of Chalcedon, which so effectually overthrows the Pope's airy Pretensions. Now he pretends the Pope's Supremacy was an Article of Faith in Electber's Time, therefore this Doctrine of the General Council of Chalcedon must needs, according to him, be an Innovation, and those six hundred Bishops and more were so many Protestant Bishops as to this Article. If then here was an Innovation, I leave the Gentleman to answer these his own Questions:

\* "When and by what Methods this stupendous Revolution was brought about? Whether it was

"done clandestinely or openly? Whether by Vio

lence or Fraud? Whether the whole General

"Council was bribed or bullied into this strange Apostacy from its ancient Religion? Whether it

was compassed all at once, or whether it met with

" any Opposition."

\* P. 133.

P. . fition : in it, vine, might of Ron the Su to con Father for thi the En tamou particu that he fo tam Argun that th nons, those o this Na was fo have a Rome's Right, City; able ( Rights M

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P. It is confessed this Canon did meet with Oppofition from Pope Leo, but not the Doctrine contained in it, viz. that he held all his Privileges not by Divine, but Canonical Right; and that any other See might have equal Privileges and Authority with that There are \* three Letters of Leo's upon the Subject of this Canon, wherein he does not offer to contradict the Affertion of the Council, that the Fathers gave the Bishop of Rome his Privileges, and for this Reason, because Rome was the first City of the Empire. This he does not deny; which is tantamount to a Confession, that what they said as to this particular was true. For if he had been convinced that he held his Power by Divine Right, Leo was not so tame and cowardly as to drop the most substantial Argument, and have recourse to a very weak one, that the Council of Chalcedon violated the Nicene Canons, by fetting up the Bishop of Constantinople above those of Alexandria and Antioch, as if in Matters of this Nature one General Council might not alter what was formerly decreed by another. Here then we have a General Council declaring that the Bishop of Rome's Privileges are founded, not upon any Divine Right, but upon the Greatness of that Imperial City; and Pope Lee, who was a Man of confiderable Courage, and a strenuous Defender of his own Rights upon all Occasions, not daring to contradict it. Will any Body then believe the Pope's present Claims had any footing in those early Ages?

G. No furely, but this Gentleman is so positive, and speaks it with such an Air of Considence, that the Popish Doctrines were taught in St. Eleuther's Time, that is in the second Age, that I could wish you would, in as short a Compass as you can, inform me, whether the Writers of that Time say any Thing

about these Matters.

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<sup>\*</sup> See Binius's Councils, Tom. iii. p. 479. Edit. Paris 1636.

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P. No, without doubt they do not. But they fay feveral Things that contradict them. For first, with Regard to the Authority of the Bishop of Rome, it is certain he had no greater Power than other Metro. politans in those Days. All the Determinations of the Provincial Synods were final, and there lay no Appeal to the Pope from them. This is fully proved by Dupin in the second Differtation of his learned Book of the ancient Discipline of the Church.

Secondly, The Church in the fecond Age did not believe Transubstantiation. For Justin Martyr in his Apology affirms the Eucharift to be Bread and mixed Wine after the Confecration as to its physical Subflance, though it be the Flesh and Blood of Christ in Power and Virtue. St. \* Irenaus calls the Bread and mixed Cup the Eucharift of the Body and Blood of Chrift, or the Body and Blood. It was therefore Bread and Wine naturally, and the Body and Blood facramentally.

Thirdly, Invocation of Saints could not be a Doctrine in those Days. For it was then commonly believed that the Saints departed did not enjoy the beatifick Vision, but were + kept in certain invisible Receptacles 'till the Day of Judgment, which is plainly inconfiftent with the Popish Doctrine, which supposes the Saints go directly to Heaven, properly so called, and there enjoy the beatifick Vision.

Fourthly, They had no fuch Things as Images in their Churches and Oratories in those Days, therefore it is certain they did not worship them. And when the Heathens objected that they worshipped the Cross, Minutius Felix expressly denies it. And St. \*\* Irenæus condemns the Carpocratians for adoring the Images of Christ.

Fifthly, We may see what Honour was then paid to Reliques. The Acts of the Martyrdom of St. Polycarp

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<sup>\*</sup> Lib. v. c. 2. + Iren. Lib. v. c. 31. \*\* Lib. i. c. 24. § Crucem nec colimus, nec optamus. relate

relate they gathered his Bones, which they esteemed of more Value than Jewels and Gold, and reposited them where it was sit, that is, as the old Translation has it, Sepulture mandaverunt, they buried him: In which Place they every Year kept the Day of his Martyrdom. We would certainly have done the very same, if we had had the Happiness to have lived in those Times.

Laftly, They had not the least Thought of Purgatory; and though many believed there was a Middle Place wherein the Souls of Men were kept 'till the Refurrection, yet in this People were either in a State of Happiness or Misery, and that unalterably; and there was no fuch Thing taught as a Place of Punishment, from which it was possible for the Souls of Men to be delivered by the Alms, Prayers and Sacrifices of the Living. St. Irenæus manifestly teaches. that all Souls are to be in a certain and fixed State and Condition 'till the Refurrection. They go, fays \* he, into an invisible Place which is appointed for them by And from the Story of Dives and Lazarus the Holy Martyr + concludes, that every Soul after its freedom from the Fetters of the Body has its own Place or Rank; and all People as they deferve shall be received into a certain Mansion or Dwelling even before the Day of Judgment; this is perfectly irreconcilable with Purgatory.

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I have here given you a Taste of the Doctrine in Eleuther's Time; I might have enlarged upon every Point, but this is not a Place for it. Let therefore that I have now offered suffice for the present.

G. You have faid enough to inform me, that the Poctrine of St. Eleuther and the Church of his Time was perfectly inconfistent with the present Romish Doctine; and that their suppositious Articles of Faith were not then in Being. But now if the Romish Articles were preached to the Saxons in St. Gregory's

Lib. v. c. 31, + Lib. ii. c. 34, Dd 3 Time,

Time, which this Writer pretends he has fully provi ed, then it will follow there was a Change of Faith between the fecond Century and the fixth. But he himself has largely shewn, that such an Alteration is utterly improbable and abfurd. This I freely grant But what then is the Consequence? It is plainly this, that St. Gregory teaching the same Doctrines of Faith with St. Eleuther, the present Romish Articles were not reckoned necessary Terms of Communion by either of them, and the Faith preached by St. Augustin to the Saxons was the same as had been preached four hundred Years before to the Britons without those Additions which we justly reject, as being no Part of the Faith once delivered to the Saints either in this Island or any other Part of the World for the first fix hundred Years. Now this is abundantly fufficient to demonstrate the Novelty of the Romish Religion as far as it is different from ours, and that the Faith of the Conversion and Reformation is the very same We have only cleared it of those late pernicious Superstructures, which those who first converted ou Ancestors never admitted.

P. And thus the Church of England firmly and strictly adheres to the Faith of our Forefathers, which has been fo shamefully adulterated by the Pope and his Adherents: She has separated the Grain from the Tares, winnowed the Wheat from the Chaff, abdicated corrupt and unhallowed Mixtures, and careful retained genuine and facred Antiquity. She has exact followed the Apostle's Advice in keeping that which committed to her Trust, and avoiding profane Bab blings, by which we are to understand, fays Vincential Lirinensis, novel Articles of Faith, novel Impositions novel Opinions, fuch as are repugnant to pure Primiting Christianity. Bellarmin indeed affirms, that the Churd of latter Times hath Power not only to declare and explain, but even to constitute and command what shall belong to the Faith: The Church of Rome

feems a nece ago a Churc the Cr ferve i probat Opinio gory's is noto first G in his That I Synod that pr de Fide themati fore the who ha the Prin

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tain had then thi did the Church tiation, given v Means . least sh quently feems has Power to make new Creeds, and that to be a necessary Article now, which fifteen hundred Years ago and upwards was never thought of. But the Church of England is not so hardy as to new-model the Creed, and it is her everlasting Honour to preferve it in its ancient Integrity, by paring off and reprobating the poisonous Innovations, which from Opinions of particular Men had long after St. Gregory's Time grown up into Articles of Faith. For it is notorious St. Gregory's Creed was that of the four first General Councils. And in particular he declares in his Epistle to Queen Brunichild (Lib. ix. Ep. xi.) That he reverences and follows in every Thing the Synod of Chalcedon, and he anathematizes any one that prefumes to diminish or add to its Faith: Si quis de Fide ejus minuere aut addere aliquid præsumpserit, anathematizamus. Is it not an evident Confequence therefore that he anathematizes his late Roman Successors, who have added no less than twelve new Articles to the Primitive Creed?

G. He has yet a fecond Proof, \* that the Britons were converted to the Faith of the present Church of Rome, and that is, that St. Augustin and they differed in nothing but about keeping of Easter, some Ceremonies used at Baptism and preaching to the Saxons; therefore their Faith and Religion was the same in all

important Articles.

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P. I deny not, that the Churches of Rome and Britain had at that Time exactly the same Faith. But then this Argument labours under the same Desect as did the former; it takes for granted that the Roman Church then held as Articles of Faith, Transubstantiation, Purgatory, Worship of Images, &c. But I have given very good Reasons above why this is by no Means to be allowed, and have obviated every the least shew of Argument to the contrary. Consequently this Gentleman's full Proof, that the Faith

\* P. 135.

which the ancient Britons received from Rome under Pope Eleuther, was the same as St. Augustin preached four hundred Years after to the Saxons, is no Proof at all that it was the same with the present Romish Faith. Let him answer my Arguments taken from authentick Testimonies and Records which I have above brought to prove, that Pope Gregory's and the present Pope's Faith is very different, and then he has my Leave to affirm the British and the present Romish Faith is the same. But 'till then I must beg his Excuse, if I look upon all his Proofs to be merely his own Imaginations.

G. From what has been faid it appears, that St. Augustin neither brought from Rome, nor preached to the Saxons any of the Papistical Articles of Faith, which the Romanists now profess; neither did the old British Church maintain any such Terms of Communion. It was impossible therefore these Things should be any Part of the Dispute between Augustin and them. And this is the whole Truth of the Matter, and not what this Gentleman vainly supposes, that St. Augustin held these Things for Points of Belief,

and that therefore the Britons did fo too.

But, Sir, before we put an End to this Section, please to savour me with an Account of the Doctrine

of the Britons from some positive Evidence.

P. I will readily oblige you in your Request. You must know then that Laurence, Archbishop of Canterbury, \* assures us, that the Britons and Scots differed not in their Conversation. Their Religion therefore being the same, it is all one whether you cite British or Scotish Writers. To begin therefore:

First as to the Eucharist, Sedulius the Scot + expounding those Words of our Saviour, Do this in Remembrance of me, he bringeth in this Similitude: "He left a Memory of himself unto us, even as if one that were going a far Journey should leave some Token with See Bede, Lib. ii. c. 4. + Sedul in 1 Cor. xi.

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"him whom he loved; that as often as he beheld it, he might call to Remembrance his Benefits and "Friendship." Now here is a plain Distinction between that Body which he carried with him, and the Memory and Token of it, which is the Eucharist. It is therefore impossible that the one should properly speaking be the other.

Secondly, As to the Matter of Images, the same \*Sedulius reproveth the wise Men of the Heathen for thinking that they had found out a Way, how the invisible God might be worshipped by a visible Image. Now if this were to be reproved in Heathens, much

more furely in Christians.

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Thirdly, The Britons and Scots had no Notion of Purgatory as a Part of their Belief. Sure I am that in the + Book ascribed unto St. Patrick in several MSS. de tribus Habitaculis, there is no mention of any other Place after this Life but Heaven and Hell. I will lay down here the Beginning of it, and leave you to judge whether it is confistent with what the Romanists teach concerning Purgatory. "There are three Habitations under the Power of " Almighty God, the First, the Lowermost and the " Middle. The highest whereof is called the King-"dom of God, or the Kingdom of Heaven, the " Lowermost is termed Hell, the Middle is named " the present World." Where then, I pray, shall we look for Purgatory? It is confessed they prayed for the Dead, as did all the other Churches; but it was for those whose Souls were supposed at the same Instant to rest in Bliss, and not to be in Pain and inexpressible Torment.

Fourthly, Touching Worship & Sedulius delivereth this general Rule: That to adore any other beside

<sup>\*</sup> In Rom. i.

<sup>†</sup> It is printed at the End of the vith Tome of the Bened. Edit. of St. Austin's Works.

In Rom. i.

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the Father, Son, and Holy Ghost, is the Crime of Impiety. How this can stand with the Worship and Adoration of Saints and Angels, I leave this Gentleman to consider.

Laftly, The Britons knew nothing of the Pope's Divine Supremacy, as may be collected from the following Passages of Gildas, who sourished a very little before the Time of St. Gregory: Speaking of the bad Bishops of Britain, he \* says: "With un-" clean Feet they usurp the Seat of the Apostle Peter, but by the Demerit of their Covetousness s fall into the pestilent Chair of the Traitor Judas." And he + affirms of the Ordainers of fuch, that they place, after a Sort, the Traitor Judas in the Seat of Peter. And he pronounceth of the good Bishops of Britain, that they lawfully obtain the Apostolical State, and lawfully fit in the Chair of St. Paul. In § another Place: "To the true Bishop it is said, Thou art " Peter, and upon this Rock I will build my " Church-To Peter and his Successors the Lord " faith, And unto thee will I give the Keys of the "Kingdom of Heaven.—And confequently unto every Holy Bishop it is promised, and whatsoever " thou shalt bind on Earth, shall be bound in Hea-" ven." From whence it is manifest, that in Gildas's Opinion, which no doubt was also the Judgment of the British Church in his Time, every holy Bishop sat in the Chair of Peter and Paul, and was their Succesfor as much as the Bishop of Rome. Which is a Demonstration they knew nothing of the Pope's having any Title to a Divine Supremacy above the rest of his-Collegues. It is very certain the Britons and Scots had no fuch Opinion of the Pope's being Supreme, as to believe it was absolutely necessary to be of his Communion, in order to be true Catholicks. If they had, it is inconceivable how they came to keep up a separate Communion for Reasons, which are hardly \* P. 23. Edit. Gale. § P. 38, 39. † P. 24.

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to be justified, if those are the only ones which Bede has given us. And it is remarkable, that not-withstanding the Britons and Scots were not in Communion with the Pope, yet they both looked upon themselves, and were esteemed by others of the Saxon Churches, to be very good Catholicks.

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For as Mr. \* Collier very well observes: "Oswald " and Aidan were both of the Scotish or British Church, " and died under that Distinction. They kept " Easter differently from the Roman Custom, and " therefore lived independently of that See. Con-" formity in this Point being infifted on by Augus-" tin the Monk, as a Condition of Communion, " without which the British, and by Consequence " those of their Opinion, were not to be received. " Now from Bede's giving fo great a Character of " Ofwald and Aidan, notwithstanding they discon-" formed from the Church of Rome, refused to come " under the Pope's Patriarchate, or submit to his " Regulations: From hence it appears, I fay, that " Bede, though living in the Roman Church, did not " believe the Pope a necessary Centre of Communi-" on; or that the rest of Christendom were indis-" penfably obliged to be fubject to his Orders and " Authority. Had this been his Belief, he would " never have raised Oswald and Aidan to so great a " Distinction of Saintship. He would not have " told us what Numbers of Converts they made, " and how Christianity flourished under them: He " would not have recorded their Miracles, and di-" lated upon the Cures wrought by the Touch of "their Reliques. Nothing can be more evident, " than that, as he thought them eminent for their " Holiness upon Earth, so he made not the least "Question of their being proportionably rewarded " in Heaven. And thus, even in Bede's Opinion, a " Man might live independently of the Pope, and

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" dye out of his Customs and Discipline, and yet 66 be miraculously countenanced by God Almighty, and distinguishably happy in the other World."

#### SECT. XIII.

The same Subject continued.

HIS is an excellent Observation, and affords the strongest Argument possible, that our Ancestors were not attached to the Pope, as the Romanists

now are. But do not you think, Sir, Mr. Collier is under a Mistake, in pretending the Britons difowned the Pope's Supremacy, or that this was one

of the Articles infifted on by St. Augustin?

P. Sir, it is a Mistake to affert Mr. Collier pretends any fuch Thing. These are that worthy Gentleman's \* Words: " The Articles infifted on by " Augustin were, that they should keep Easter and " administer Baptism according to the Usages of the " Roman Church, and own the Pope's Authori-"TY. If they would comply upon these Heads, " and affift in the Conversion of the Saxons, he told "them he would bear with the Difagreement of " their Customs in other Cases." Now here is not a Word of owning the Pope's Supremacy, which the Romanists affirm he has by Divine Right; here is not a Word, I fay, of that, but only of owning the Pope's Patriarchal Authority, which the Bishops of Rome at this Time of Day challenged, by canonical Right and by the Laws of Emperors, over all the Churches in the West.

G. There is a very wide Difference between these two Authorities, as much as there is between Au-

· Vol. i. p. 76.

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thority divine and human. This Writer then had little Reason to tax Mr. Collier with Infincerity in the Case, when he must be sensible it will be a Difficulty upon him to free himself from the same Fault. For he owns himself, that Mr. Collier endeavours to prove the Supremacy, confidered as a Term of Communion, did not stand upon the same Foot in Gregory's Time as it does now. And if fo, Mr. Collier must contradict himself, if he said that Augustin insisted upon the Britons owning the Pope's Supremacy. But there is better Reason to believe that this Gentleman is himself in an Error than Mr. Collier, who, in what you have cited, has not mentioned the Pope's Supremacy, but only his Authority, that is, such human Patriarchal Authority as the Popes had then gradually obtained in the Western Church; not such Divine Supreme Authority over the whole Church as they now vainly arrogate.

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P. You fay well. And therefore all this Writer fays in this ninth Section of the Britons owning or not owning, or of Augustin's infisting or not infisting, upon the Pope's Supremacy, is merely his own Imagination. Mr. Collier charges them-with no fuch Matter. However it appears pretty plain from Bede's Account, that St. Augustin had a Commission to govern, and have Rule over the British as well as over the Saxon Church. And of this St. Gregory's \* Epistle to him, and his Answer to Augustin's seventh Question, is a sufficient Evidence. And Geoffry of Monmouth, speaking of the Conference with the Britons, and of Dinoth, Abbot of Bangor +, fays: "The Name of their Abbot was Dinoot, a Man ad-" mirably skilled in the liberal Arts; who, when " Augustin required the Subjection of the British Bi-

<sup>&</sup>quot; shops, and would have persuaded them to undertake the Work of the Gospel with him among the Angles, answered him with several Arguments,

<sup>\*</sup> Bede, Lib. i. c. 29. † Lib. xi. c. 12.

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that they owed no Subjection to him, neither would "they preach to their Enemies, fince they had their own Archbishop, and because the Saxon Nation

" perfifted in depriving them of their Country. For " this Reason they hated them extremely, &c."

G. The Gentleman himself quotes this Passage of Geoffry, but takes Care to conceal the first Part of it about Augustin's requiring the Subjection of the British Bishops; and has the Confidence to affirm, the most can be gathered from Geoffry is, that in the Conference Augustin had made some mention of his being their Archbishop; and even that is not a neceffary Consequence: Because, as he proceeds \*, the hot Dinoth, speaking from the Abundance of his galled Heart, might fally forth into that warm Expression, of owing no Subjection to St. Augustin, on purpose to affront him, though he had not claimed any Jurisdiction over them, in Quality of their Archbishop, in express Terms. Certainly he is so simple, as to imagine no Body would examine his Quotations, but take all upon Trust from him. Geoffry, in express Terms, declares Augustin required their Subjection: And yet this Gentleman denies, this and ent Historian fays any fuch Thing.

P. Behdes, Nich. Trivet in his History cited by Sir H. Spelman, fays expressly, that Augustin demanded Subjection from the Britons to him as the Pope's Legate, but they refused it. And the great Antiquary Mr. Leland in his Book de Scriptoribus Brit. p. 71. observes from the old British Writers, that Dinois did with Copiousness, Gravity and Learning, dispute against admitting the Authority of Pope Gregory of Augustin, did defend the Power of the Archbishop of St. David's, and did in fine conclude it was not for the British Interest to admit either the Roman Pride or Saxon Usurpation. And Bede himself sufficient intimates Augustin demanded their Obedience.

\* P. 139.

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ushers in his Proposal thus: If you will obey me in these three Things. Now I grant the Word obtemperare does not necessarily mean the Obedience of a Subject to a Superior, for that it may imply no more than a bare Consent to any Thing proposed, if the Context does not otherwise determine its Meaning: Yet if we understand it in this Place agreeably to the rest of the Story in Bede, it is highly probable it is to be taken in the former Sense. For he acquaints us the Britons answered, they would do none of these Things, nor receive bim as their Archbishop. Alledging among themselves, that if he would not now rise up to us, how much more will he contemn us as of no worth, if we shall begin to be under his Subjection? Now this would have been a very impertinent answer, if Augustin had not put in Execution St. Gregory's Commission of being their Archbishop and Superior, and required Subjection from them upon that Account; which they could not but be informed of, either by Augustin's voluntarily making a Declaration of it, or by their own asking him (as they would not fail to do) whether he took upon him that Dignity or not? And we cannot suppose but Bede would have given some Stroke of Censure upon their making a Reply quite wide of the Purpose. But here is no Charge of Impropriety, not the least Infinuation, that this Answer was not agreeable to some Part of Augustin's Demand. It therefore necessarily follows he acted with an Air of Superiority, and exacted of them to pay a due Submission to that Metropolitical Dignity, which the Pope, as Bede himself assures us, had conferred upon him. This Jurisdiction over them they stiffly denied; and as it was given him by the Pope, to far it is manifest they refused to own the Pope's Authority.

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G. He hints as if Mr. Collier had mifrepresented Bede by affirming, that one of the Articles infilted on by Augustin was owning the Pope's Authority,

and by substituting this in the Place of the third Article mentioned by Bede, which was, that the British Bishops should join in preaching to the Saxons.

P. But it is evident Mr. Collier specifies this other Article too: And it is not fair in the Gentleman to ftop short at the Words, own the Pope's Authority, and not to give us the rest of the Passage, which would have cleared that great and excellent Writer from this feeming Mifrepresentation. Mr. Collier has clearly expressed all Bede's three Articles, and has befides added Augustin's farther Demand of submitting to the Pope's Commission to Augustin to be the Briton's Superior. Now this Gentleman owns, that St. Augustin doubtless thought himself to be their Metropolitan and Primate. And if fo, can we imagine he did not require their acknowledging his Authority as fuch, fince it plainly appears by their answer they positively refused to acknowledge it. One must look upon the Britons as the stupidest Men imaginable to refuse with so much Vehemence what was never expected from them; and yet Bede allows them the Title of Doctissimi, very learned Men, which they would be far from deferving, if they prated fo idly, as he is disposed to make them. It is possible indeed confidering S. S. Gregory and Augustin's Character for Humility and Charity they might have been induced to yield that Point, if they had found the Britons compliant in the three other Demands. But the Stiffnefs and Obstinacy of the Britons as to those Particulars gave Augustin no Reason to make them any Condescension; and therefore we have not the least room to suppose he waved his Archiepiscopal Authority. And fince it is apparent the Britons rejected it, it follows they refused to own the Pope's Power of granting fuch an Authority over them.

G. Well, but what is your Opinion of the Well Manuscript, which the Gentleman treats with so much Contempt, and which he blames Mr. Collier for

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P. There is no Reason to doubt this Welsh Manuscript's being of a considerable Authority, as appears by the Account given of it in the \* Appendix to the late Edition of Bede. We are there referred to the Class in the Cotton Library where it is to be found. It is but a modern Transcript indeed, but then it is attested to be copied from a very ancient MS. of Mr. Peter Mosten's. Which ancient Manuscript, though it is not now to be found, yet no Question was in Being when this Transcript was made. It is therefore no Protestant Forgery, as the Papists would gladly have it believed. In the next Place it is very confiftent with the Accounts given of this Conference in other ancient Authors, who all agree, that Pope Gregory sent Augustin to be Archbishop over the British Churches; feveral of them expressly affert, that he required Subjection to the Powers the Pope had given him, and Bede does sufficiently intimate as much. Now all of them with one Consent relate their Answer to this Effect, That they will not have him, whom the Pope had authorized, for their Archbishop, nor pay him any Obedience upon that Ac-Which Answer is in Substance related thus in the ancient British MS. "That the British Churches " owe the Deference of brotherly Kindness and Cha-" rity to the Church of God, and to the Pope of Rome, and to all Christians. But other Obedience "than this they did not know to be due to him " whom they called Pope: And for their Parts they " were under the Jurisdiction of the Bishop of Caer-" leon, who under God was their spiritual Overseer and Director." Now I would fain know how this contradicts the Testimony of Bede, or any other antient Historian? They here deny the Pope of Rome has any Patriarchal Power over them, any Authority

to fend them an Archbishop or Legate to alter their ancient Customs, and to subject them and their Archbishop or Metropolitan to a foreign Jurisdiction They acknowledge the Bishop of Rome to be their Collegue and Fellow-Bishop; but as to any Right that he had over them, that they absolutely refuse to recognize. This is all perfectly confiftent with Bedts Account, we have therefore no Reason to reject this ancient Manuscript as a spurious Piece, and Mr. Col. lier was perfectly in the Right to give it a Place in his Ecclefiaftical Hiftory, that he might the more fully fet forth and illustrate the Reasons of the British Church for opposing that Patriarchal Power which the Bishops of Rome had from Time to Time been procuring to themselves over the other Western Churches, but which never had hitherto been acknowledged by the British Christians, who for at least 150 Years by Reason of the Irruption of the Northen Nations had had no Intercourse or Commerce with Rome, and so were entirely ignorant of that Bishop's Acquisition of Power during this Interval. For it is very notorious the Popes gained not this Ascendant over the Churches of Africk, Gaul and Spain, but with great Struggle and Opposition. And even in St. Gregory's Time it was very much contested, infomuch that he was obliged to be content with a very mode rate Use of it, especially in the African Churches, as might eafily be flewn at large if this were a Place for it. Even here in England it was not eafily submitted to a long Time after, as the Case of Uilfrid, Bishop of York, fully demonstrates, who being deposed by Theodore, Archbishop of Canterbury, appealed to the See of Rome; but notwithstanding he got a Sentence there in his Favour, it was not regarded either by the English Bishops, or the Northumbrian Kings. This Matter is related at large in Mr. \* Collier's History.

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<sup>\*</sup> Vol. i. p. 105, 106, 110, 116, 117, 118, 119. See also the Appendix to Bede, Num. xix. But

But to return: I apprehend I have fully vindicated the Authority of the Welft Manuscript; and shewn it perfectly agrees with the Testimony of Bede, and all the ancient Historians, who mention this Affair, and therefore it ought to have its due Weight. And if there is any Credit to be given to it, it follows, that the Britons knew nothing of any Power whatsoever the Pope had superior to that of their own Metropolitan, and therefore could not possibly allow him any Supremacy by Divine Right, which never entered at all into their Heads, and which neither St. Gregory, nor Augustin for him, ever claimed.

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G. And this feems to be the Point Mr. Collier drives at, who argues, that had they owned the Pope's Authority, they ought to have submitted to Augustin, who acted by the Pope's Commission, and had his Orders to be their Superior. Now it was not possible for them, at such a Distance from Rome, to express their discouning the Papal Authority more effectually, than by rejecting him, whom his Holi-

hes had sent to be Archbishop over them.

P. The Point Mr. Collier drives at directly, is to argue against that Authority which the Pope then exercised, to wit, a Patriarchal Authority over the British Churches. And his Argument sully proves, hat the Britons disowned he had any Authority to set an Archbishop over them, or that his Holiness's

Patriarchal Power extended to them.

When St. Gregory fent Augustin to Britain, he seems ntirely ignorant that there was a Christian Church in hose Parts. But as soon as St. Augustin had received his Consecration, and had returned to Canterbury, mong other Things, he gave him an Account of the British Church and its Bishops, and asked him is what Manner he should act towards them. He sees not seem to have acquainted him (and it is kely himself was uninformed about it) with the constitution of their Church, that they had a Meter E e 2

tropolitan as well as Bishops, and had therefore the fame Mode of Ecclefiasttcal Government as other Churches. He only told him they had Bishops among them, and probably let him know that they did not practife, in some Things, according to the Roman Method. This gave St. Gregory, who believed himfelf Patriarch of the West, and therefore took himfelf to have a Right by the Canons to correct every Thing that he thought amiss among them; this gave him, I fay, a fair Handle to direct St. Augustin how to fettle the British Churches in a right Frame, and to place a Metropolitan over them, who, by his Authority, might regulate their main Points of Discipline after the Example of the Church of Rom. Invested thus with Archiepiscopal Power he treats with the British Bishops, who informed him of the true State of their Church, and that they had a Primate of their own, to whom alone they owed Obedience, and therefore refused to comply with the Archiepiscopal and Legatine Authority, which the Pope had given him over them, and with the Propofals, which he by Virtue of the Pope's Commiffon made them. This is the true State of the Cale And now is it not manifest that they refused to own the Pope's Authority, by refusing to obey his Commission in the Person of St. Augustin? And did not they altogether disown his Patriarchal Authority over them, by declaring neither he, nor any commissioned by him, could rightfully alter or correct, as & Gregory termed it, their ancient Customs? They plainly afferted their Independency, and acted as I their own Metropolitan was upon a Level with him; and this, with their Hatred to the English, made them flick fo pertinaciously to their own Privileges.

G. You have given a fair and exact Account of the whole Transaction. They denied directly the Pope had so much as a canonical Prerogative. This is the plain Drift of Mr. Collier's Argument. But when

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ther he likewise drove at proving they consequentially disowned the Pope's Supremacy, it is impossible, now Mr. Collier is not in a Capacity of declaring his Intention, to affirm. However this may be very well prefumed, as this Gentleman is pleafed to do for him. For if the Britons denied, that the Pope had fo much as a Canonical or Patriarchal Authority over them, it follows of Course, that they must disown he had any Supremacy by a Divine Right. And it is certain they acted then and long after, as if they had no Notion of fuch Supremacy, or as if the Necessity of being in Communion with the See of Rome was any Part of their Belief. The Regifter of the Priory of Canterbury, cited by Spelman, (Vol. i. p. 388.) informs us, that fo late as the Time of Edward, Son of King Alfred, the Cornish Britons resisted the Truth (as it is there called) as much as they could, and did not obey the Pope's Decrees. And this is true, not only of the British, but of the Scotish Churches, who were all of the \* fame Communion, and still took themselves for good Catholicks, though excommunicated by the Pope.

It is to no Purpose to enquire, whether the prefent Pope can take upon him to fend over a foreign Archbishop into any of the Bopish Countries, with a Commission to exercise an ordinary Jurisdiction over the Archbishop of Toledo, or Paris, for Instance; which is a Case this Gentleman puts as parallel with St. Gregory's fending St. Augustin in Quality of Arch-For he mistakes the Point. bishop over the Britons. For St. Gregory not only gave him a Commission to be their Archbishop, but to exercise also a Legatine Jurildiction to regulate and amend their Discipline,

and

<sup>\*</sup> Sunt hic in Britannia multi Episcopi, quorum nullum meum est accusare; quamvis veraciter sciam, quod aut Quartadecimani int ut Britones et Scoti, aut ab illis ordinati, quos nec Apostolica ledes in Communionem recipit, neque eos qui Schismaticis consentiunt. Heddii Vita S. Wilfridi, c. xii.

and to bring them up to the Roman Standard in what he imagined very material Points. Now we will put the Case, that the Church of France were by the Pope thought to be in great Diforder, not to observe the Laws of the Church, and in feveral remarkable Particulars to infringe the Discipline of it; and we will suppose the Pope should upon this send one, not only to be Archbishop of Paris, but to reside as Legale there, to rectify their Irregularities. If in this Case the Bishops of France should reply upon him, that they would not submit to that Person's Commission, but entirely difregard it, as owing no Subjection either to him or the Pontif who fent him; I presume one might venture to conclude, they had thereby discarded both his Canonical and Divine Supremacy,

P. You have hit off the Thing perfectly right, and have, in my Judgment, pushed the Argument so strongly, that it is utterly impossible either to withstand or avoid the Force of it. But how dares he fet Limits to the Pope's Omnipotent Power? Has not he the Superintendency and Government of all the Bishops in the Universe? Is not he their supreme Monarch? And confequently must not he be the fole Judge how his Government is to be adminiftred? Why then may not be degrade one Archbishop and set up another in his \* Stead, translate the deposed

\* " For Example, the Pope at King Richard II.'s Request " degraded Thomas Arundel, Archbishop of Canterbury, fictitiously " translated him to the See of St. Andrew's in Scotland, and pro-" moted Roger Walden to the English Primacy." And when in King John's Time Grey, Bishop of Norwich, was chosen by the Majority of the Monks of Canterbury their Archbishop, and had the Temporalities delivered to him by the King; the Pope in an arbitrary and tyrannical Manner voided the Election, and fet up Stephen Langton in his Stead, which was the Occasion of the most dismal Calamities both to the King and Kingdom: And even this very Stephen Langton the Pope afterwards suspended, and wrote to the Suffragans of the Province not to pay him any Canonical Obedience; and if he could suspend him, why could not he de-

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deposed Prelate to an inferior See, or it may be to one in partibus Infidelium, and subject both him and his Comprovincials to their new Primate. If they finally oppose his Prerogative, this is not like going to Law with a Sovereign, but rebelling against him; especially when themselves acknowledge they are bound in Conscience to be of his Communion. They will pretend, perhaps, to fay he acts unreasonably in degrading them, but whether is the Subject or the Sovereign to be Judge? If the Subject, this gives a Liberty to the spiritual Inferior to stand in open Rebellion against his Monarch, and to chuse whether he will be of his Communion or not, which no true Papist can stand by: It is in vain then to talk of particular Churches maintaining now-a-days their Privileges against the See of Rome. The Pope will tell them, they are fuch as he has allowed them only pro Tempore, and they must give them up whenever he pleases to recall them, unless they resolve upon a Difunion with their Head, and damn their Souls by Schifm to preferve their Privileges, which would be preferring their temporal Interest to their eternal.

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G. This feems directly to follow from the Popish Doctrine of the Necessity of being in the Bishop of Rome's Communion. But to carry that Point no farther, please, Sir, next to hear what this Gentleman has to fay in Justification of St. Gregory's Proceedings in reference to the British Bishops. " It

grade him too? Lastly, to mention no more Instances, Dupin informs us, that Gregory VII. granted the Archbishop of Lions the Primacy over the Archbishops of Roan, Tours and Sens, which was a clear Degradation of them, and making them subject to one who was not before their Superior. And he did this under this false and groundless Pretext, that the Distinction of Dioceles, Provinces and Primacies, was made by the Apostles, or by the Holy Apostolick See. But no Wonder he shewed so little Respect to the facerdotal Dignity, when he boldly undertook to excommunicate and depose sovereign Princes; an heretical and impious Example, which many of his Successors have since followed.

### 424 A full Refutation of ENGLAND's

may be alledged, fays he \*, that the British Clergy were at that Time, as Gildas laments, fallen into very great and fcandalous Irregularities, which their Bishops either connived at, or neglected to correct. Now St. Gregory, who had the pastoral "Care of all Churches incumbent on him, might " easily think he did not act beyond the just Limits of his Authority, in employing proper Means to reclaim that ancient Part of his Flock, which was "then gone aftray. And the placing of a Superi-" or of an unspotted Character over them, with full "Powers to reform the Abuses he should find among "them, was the Expedient he judged proper for " that charitable Defign, though the Opposition he " met with from the British Bishops rendered it in-" effectual."

P. Here are feveral Mistakes in this Paragraph. First, he supposes Gildas lived at this Time, though it is certain he died some Years before St. Augustin set Foot in Britain. Secondly, he supposes the British Clergy were guilty of those great and scandalous Irregularities, which Gildas laments. Now Gildas wrote at least half a Century before, and St. Augustin does not charge the Britons with any of those enormous Crimes of which Gildas complains; this therefore is an ungrounded Supposition. Thirdly, he takes for granted, that St. Gregory had the Pastoral Care of all the Churches by Divine Right; which both the British Church denied, and the present English Church difallows; and St. Gregory himself never assumed fuch exorbitant Authority. Fourthly, he supposes without the least Shadow of Proof, that the British Church was an ancient Part of St. Gregory's Flock, whereas the Britons were the Flock only of their own Metropolitan and Bishops, and the Bishop of Rome had no more Right to take upon him the Care of them, than any other foreign Bishop. Lastly, he \* P. 143.

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Ep. 37.

affirms, that St. Gregory judged it proper to place a Superior of an unspotted Character over them with full Power to reform Abuses. Now if he means he judged it proper to place an Archbishop over them, though he knew they had an Archbishop of their own; this is what I cannot believe of that holy Pope, because such a Proceeding is directly contrary to his avowed Principles. For he declares against violating the Rights of other Churches and their Metropolitans. " As we defend our own Rights, \* fays he, " fo to every Church we preserve theirs. Neither " do I by Favour impart to any more than is due, " neither do I through any corrupt Practice derogate " from any one what of Right belongs to him." + Again; " Far be it from me that I should infringe "the Decrees of our Forefathers made by our Fel-" low-Bishops in any Church; because I do an In-" jury to myself, if I violate the Rights of my Bre-"thren." § In another Place, "If to every Bishop " his own Jurisdiction is not preserved, what else is "done, but that the Ecclefiastical Order is confound-" ed by us, who ought to preferve it." And it is remarkable, that when he constitutes Virgilius, Bishop of Arles, his Vicar or Legate in France, he | particularly takes care to preserve the Rights and Honour of the Metropolitans: " We make your Bro-" therhood our Legate, Singulis siquidem Metropolitis " secundum priscam Consuetudinem proprio bonore ser-" vato."

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G. These Passages, Sir, demonstrate, that so strenuous a Maintainer of the Rights and Privileges of every Church, either did not know that there was already a British Metropolitan; or if he did know it, that he made Augustin their Superior only as his Legate, and not as properly speaking their Archbishop.

<sup>\*</sup> Lib. ii. Ep. 47. † Ibid. Ep. 52. § Lib. xi. | Lib. v. Ep. 53.

P. It is most likely he was doubtful, whether they had an Archbishop already. And therefore furnished St. Augustin both with an Archiepiscopal and Legatine Commission, with full Powers to reform Abuses in the British Church in both Capacities. That he gave him an Archiepiscopal Authority appears manifest from the Briton's Answer, that they would not receive him for their Archbishop. That he had also a Legatine Jurisdiction, which being granted by one who supposed himself Patriarch of the Western Churches, extended over Metropolitans as well as Bishops, seems evident from St. Gregory's Answer to the seventh Question: "We commit all the Bishops of Britain to wour Fraternity, that the Unlearned may be taught, that the Weak may be strengthened by your Perfuafion, and the Perverse corrected by your Au-"thority." Which fully comprehends the proper Office of a Legate, whose Business it is to correct canonical Irregularities, and reform Abuses in the Discipline of the Church. And \* Giraldus Cambrensis is clear in the Case that the Subjection of the Britons granted to Augustin, personale Beneficium & non perpetuum erat, was only a personal Privilege, and not perpetual to his See. Which is a plain Argument, that in his Opinion St. Augustin was his Holiness's Deputy. Also Nich. Trivet says in so many Words, that St. Augustin was the Pope's Legate; which is indisputable, if we consider, that he had the same Authority granted him in Britain, which the Bishop of Arles had in Gaul; which we may most certainly collect from St. Gregory's Answer to the abovesaid Question, as also from his Epistle which Bede has given us in his + History, where he tells the Bishop of Arles, that if St. Augustin comes to pay him a Visit, and shall inform him of Faults committed by any under his Care, cum eo residentes, be sitting with Augustin, shall determine the Matters brought before him. From whence one may fairly infer, that Wharton's Anglia Sacra, Vol. xi, p. 544. † Lib. i. c. 28.

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he was his Collegue in Authority, and had the same Power of Pope's Vicar in Britain, that the other had in his own Country. Thus St. Augustin was armed and fortified with all the Powers that St. Gregory

could bestow upon him.

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G. And this needs no very laborious Proof, for the Gentleman confesses St. Augustin was the Pope's Legate, as well as Primate of Britain, when he says he was placed over them as a Superior, with full Power to reform the Abuses he should find among them; and this was the Expedient St. Gregory judged proper for that charitable Design, that is, he had all

the Powers of St. Gregory's Legate.

P. Very right, Sir. And now can it reasonably be imagined, that the Britons were not made acquainted with his Legatine Powers? May not we, to use this Gentleman's Words, eafily suppose they had been informed of them before their fecond Meeting? And fince it plainly appears by Bede and other ancient Hiltorians, who we may imagine understood Bede well enough, that St. Augustin demanded their Subjection, and exercised the Office of a Legate, by endeavouring to correct by his Authority some Faults in their Discipline; is there not the highest Degree of Evidence, that they absolutely refused all Obedience to this very Legatine Authority, and declared they would fubmit to the Pope's Commission in no Shape whatever, nor to any Body, whether Primate, Legate, or even Pope, but to their own Metropolitan. Hence it is apparent, Abbot Dinoth's Answer, above specified, is fully justified, let him spurn at it as much as he pleases; and the Wellh Manuscript and Bede agree in every Particular. For they disowned both his Primatial and Legatine Powers, and therefore they did undoubtedly tell Augustin, that the Pope, as this Gentleman expresses it, had no Right at all to exercise any Authority over their Church, much less to obtrude a foreign Archbishop upon them.

if this would have been an obvious and natural An. fwer, as this Gentleman himself owns, had they difowned the Pope's Supremacy, I leave all the unpre. judiced World to judge, whether fome fuch Anfwer as this was not returned, and whether what Bed himself fays, compared with those other Places in his History, does not imply it. Particularly the venerable \* Historian informs us, that, even to his Time, it was the Custom of the Britons not to have any Regard to the Faith and Religion of the English, nor to communicate with them any more than with Pagans. I prefume then they had as little Respect for their Teachers, or for the Authority of the Pope with whom these Teachers communicated. Surely no Man in his Senses can believe, that these ever thought themselves any Part of his ancient Flock? It is arrant Banter to affirm it. And fo far were those of the British Communion from owning any Authority whatsoever in the Pope, that + Daganus, a Scotiff Bishop, would not eat at the same Table, nor so much as even in the fame Inn with Laurentius, another of the Pope's Primates, as we are told by Laurentius himself. And & Giraldus Cambrensis, though a wonderful Zealot for the Authority of the Bishops of Rome, has not only observed, that Bede has no where mentioned any Submission of the British Churches to Augustin, or his Successors; but has given such Proof that they were, for feveral Ages after the Coming of Augustin, governed by their own Metropolitans,

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<sup>\*</sup> Lib. ii. c. 20. + Ibid. c. 4.

Walenfica vero Ecclesia nunquam, sicut nec Scotica, Cantuariensi, præsertim vero post Augustini tempora, quemadmodum et Beda testatur, subjecta suerat; donec Rex Angliæ Henricus I. Walliam in manu sorti subjugando apposuit, ut Ecclesiam quoque Walensicam quam liberam invenit, Ecclesiæ Regni sui supponeret; sicut et terram Regno suo subjecerat. Anglia Sacra, Vol. ii. p. 544. See also something to this same Purpose taken out of a Welsh MS. written about the Time of Hen. VI. in the Appendix to Bede, Num. x.

without fo much as owning the Primacy of the Archbishops of Canterbury; and his Proofs are so well ascertained by Matter of Fact, that there feems no Ground to doubt, but they continued their Freedom and Independency, until a Change in the Affairs of the British Nation did, in after Ages, bring both their Church and State to Submit to the English Establishment.

G. You have faid enough, Sir, to prove what you defigned, that the British Church disowned the Pope's Authority, his Patriarchal directly, and his pretended Divine consequentially. And for thus asferting their Liberty, Mr. Collier has given a very good Reason in these Words: "The British Churches " being thus independent of the See of Rome, at " the coming of Augustin the Monk, they were un-" der no Obligation to own his Authority: And " thus their Case being the same with the Cypriot "Bishops, the Pope was bound, by the General "Council of Ephesus, to leave them in that State of " Independency, and not to attempt any Encroach-" ment upon their Liberties. To this Pope Gregory " was particularly obliged, because, at his Promo-" tion to the See, he declared, in a Letter to his " Fellow-Patriarchs, that he received the four Ge-" neral Councils with the fame Submission and Re-

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P. Even after the Advancement of Patriarchs, feveral Metropolitans continued independent of them; receiving their Ordination from their own Provincial Synod, and not from any Patriarch; and terminating all Controversies in their own Synods, from which there was no Appeal to any Superior, except a General Council. This was the Case of the Metropolitan of Cyprus in particular. For though the Patriarch of Antioch laid Claim to the Ordination of the Cyprian Bishops, yet the Council of \* Ephesus, as Mr.

" gard he did the four Gospels."

<sup>\*</sup> Act. vii.

# 430 A full Refutation of ENGLAND's

Collier hints, upon hearing the Caufe determined against him, making a Decree to this Effect: "That it not being the ancient Custom for the Bishop of Antioch to ordain Bishops in Cyprus, the Cyprian " Bishops should retain their Rights inviolable, and " according to Canon and ancient Custom ordain "Bishops among themselves. The same shall be observed in other Dioceses, and in all Provinces, and none of the Bishops shall seize upon another er Province, which was not under him, or his Pre-" deceffors, from the Beginning; and if any one " shall do fo, and subject it to himself by Force, he shall restore it, that the Canons of the Fathers " may not be transgressed, nor a tyrannical Power " creep in under the Pretext of the Priesthood; and " that our Liberty may not fecretly, and by Degrees, " be loft, which our Lord has purchased for us by " his Blood. It is therefore decreed by the General "Council, that their Privileges be preserved pure " and inviolable to all the Provinces, and if any " one shall bring Letters contrary to what is deter-" mined, we adjudge them void." You fee this Decree does not relate to the Cypriots only, but to all other independent Provinces. And fince it cannot be proved that the British Churches were ever under the Roman Patriarchate, and their Bishops vindicated their Freedom and Exemption from it, the Commission, which Augustin brought from the Pope, to subjugate them, and draw them within the Limits of his Power, was clearly null and void in itself.

G. And thus you have thoroughly demolished the Pope's Pretensions of Power over the British Churches. But the Gentleman argues farther, \* that if the Britons had been persuaded they and St. Augustin differed in their System of Faith, as Protestants and Romanists do now, they would have told him it was in vain to make these his Proposals to them, because they were

\* P. 144.

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P. He is here at his old Trick again of begging the Question, that both those of the Roman and Britilb Communion believed all the additional Articles of Pope Pius his Creed. But I must tell him once more, this is what neither he, nor any other learned Romanist, is able to prove. Neither the one nor the other believed the prefent abominable Doctrines which the Church of Rome holds relating to the Eucharist or Mass, which is a Word no Protestant of Underflanding will quarrel with, if understood in the Sense of Antiquity: Neither did either Side hold the Pope's Supremacy by Divine Right; the one supposed him vested with a Patriarchal Power, which the other denied, and that was Matter of Debate betwixt them. And as to praying to the Saints, worshipping of Images and Reliques, and Purgatory, none of these were Articles of Faith in those Times. So that this Argument is founded upon a groundless Supposition and Fancy of this Writer.

G. His next Argument to prove the ancient Britons maintained the present Romish Faith, is, \* that there are several British Saints in the Roman Calendar. He mentions St. Fastidius, St. Ninian, St. Palladius, St. Dubricius, who was Primate of Britain, and Legate

of the See Apostolick, and lastly St. David.

P. They put who they please into their Calendar, but this will never prove they held the present Popish Doctrines. This is still begging the Matter in Debate, and their inserting Persons into the Calendar is only an Artistice of their Church to deceive Mankind, and make them believe their new Impositions were anciently authorized by these eminent Persons. But to let this Gentleman see this is no good Argument, I shall instance in Johannes Scotus, who was condemned about two hundred Years after his Death

#### 432 A full Refutation of ENGLAND's

for holding the same Opinion about the Eucharist. which Berengarius did afterwards; and yet Mr. Cress. p. 771. observes, \* Posterity bore a great Veneration for his Memory, and esteemed him a Martyr; and in the Supplement of the Gallican Martyrology he is commemorated among the Saints on the fourth Day before the Ides of November. His Name likewise had stolen into the Roman Martyrology, but by the prudent Wariness and Suggestion of Cardinal Baronius, was expunged, But it is rather more probable that Baronius stole him out, than that he was stolen in before. Neither is it here to be omitted, that whatfoever Broils did pass betwixt the Scots who were not subject to the See of Rome, and those others that were of the Roman Communion; in the fucceeding Ages they of the one Side were esteemed to be Saints, as well as they of the other: Aidan for Example, and Finan, who were counted Ringleaders of the Quartadeciman Party, as well as Wilfrid and CudberEt, who were fo violent against it. As to St. Dubricius's being Legate of the See Apostolick, Geoffry of Monmouth is too late an Evidence for that Purpose. Honest Man, he spoke according to the Practice common in his Time, and finding him an Archbishop, he presently made him Apostolical Vicar. But we have no Cause to credit any fuch Matter. For there being nothing extant concerning either St. Dubricius or St. David which was written within many hundred Years of their own Time, and what is extant having many fabulous Mixtures, we have Reason to suspend our Belief of almost every Thing that is said of them. Besides, St. Dubricius lived, when all Commerce was stopped between Rome and Britain, which makes it absolutely incredible he should be vested with any such Com-

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<sup>\*</sup> This St. John in a very ancient Saxon Narration of the Saints which are buried in England is mentioned in these Words:

"In burgo Adelmi requiescunt S. Mæildunus et S. Adelmus et S.

Johannes Sapiens. See Dr. Hickes's Dissert. Epistolar. p. 120.

mission: So this St. Dubricius was a Legate of

Geoffry's own creating.

G. Well, but you know St. Germanus and Lupus came into Britain to purge it from the Pelagian Herefy; but they found no other Errors in Faith that needed a Reformation.

P. He would still suppose that these worthy Prelates agreed in all doctrinal Points with the See of Rome, which is a fundamental Mistake. Transubstantiation, Supremacy, Purgatory, &c. were no Articles

of Faith in those Days.

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G. However he had a great Respect for a Box of Reliques, which he hung about his Neck, and which he applied to the Eyes of a blind Girl and restored her to her Sight. Does not this savour of modern Popery?

P. I cannot, Sir, much commend the Saint's Dress as to this particular; and I remember St. Hierom \* some where disapproves the Practice of certain Wo-

\* Hieron. Comment. in Mat. xxiii: 5. Pictatiola illa decalogi phylacteria vocabant, quod quicunque habuisset ea, quasi ob custodiam et monimentum sui haberet : Non intelligentibus Pharisæis, quod hæc in corde portanda fint, non in corpore; alioquin et armaria et arcæ habent libros & notitiam Dei non habent. Hoc apud nos superstitiosæ mulierculæ in parvulis Evangeliis & in crucis ligno & istiusmodi rebus (quæ habent quidem Zelum Dei, sed non secundum scientiam) usque hodie factitant, culicem liquantes & The Benedictine Editor of S. Hierom is of camelum glutientes. the same Opinion with him against such Practice, and calls it Supersition: For over-against this Passage in the Margin he has put these Words: Superstitio muliercularum Christianarum. And S. Chrysoftom upon the Place: ως σολλαί νῦν τῶν γυναικῶν εὐαγγέλια τῶν τραχήλων ἐξαρίῶσαι ἔχυσι—quæ phylacteria vocabant, ficut multæ nunc mulieres faciunt Evangelia collis alligantes. This same Custom also is blamed in the Opus imperfect. in Mat. Hom. 43. which goes under the Name of S. Chrysoftom: " Sacerdotes ex eo quod ab hominibus volunt videri justi, phylacteria alligant circa collum, quidam vero partem aliquam Evangelii "Scriptam. Dic Sacerdos infipiens: Nonne quotidie Evange-" lium in Ecclesia legitur et auditur ab hominibus? Cui ergo in " auribus posita Evangelia nihil prosunt, quomodo eum poterunt " circa collum suspensa salvare?"

\*

men, who hung about their Necks Books of the Gospel, or Pieces of the Wood of the Cross, or other Marks of Devotion. But St. German did not honour these Reliques by Prostration and Adoration, as the Papists now do. Bede does not mention any Thing of that. We deny not, but God was pleased to work many Miracles by the Application of Reliques, and at the Tombs of the Martyrs, to confirm the Faith which the Saints preached and propagated, and for which the Martyrs suffered. And we refuse not the Honour with which the primitive Saints treated their true Reliques, fuch as we have Reason to believe St. German's were; what we diflike is, the falling down to, and worshipping either true or false Reliques, which is so common a Practice among the Romanists.

G. But after this Miracle the two holy Bishops went to the Tomb of St. Alban, to pay their Devotion to that holy Martyr. Where, after having prayed

a confiderable Time-

P. Not to St. Alban, I hope; though this Gentleman would here infinuate as much, by faying they payed their Devotion to him. Whereas, in this whole Chapter, there is not a Word of praying to, or invoking any but the Trinity, and giving Thanks to God at the Martyr's Sepulchre, for their having extinguished the Pelagian Herefy. They did not doubt indeed that their Thanksgivings and Prayers would the rather be heard, upon Account of their offering them in fo holy a Place, which was, as it were, confecrated by those facred Remains, and upon Account of their uniting, as much as lay in their Power, their Devotions here below with those the Martyr is incessantly putting up to God in Heaven. But still I say this by no Means proves they invoked St. Alban, and confequently is nothing at all to the Gentleman's Purpose. If we had lived in St. German's Days we would have joined with him St. Alb and m Benefit lately that da are ign join ou to their Mercie upon h

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P. B. would I have m. Gentlem contrary only reconstruction with the too, in Cycle as would be sould be

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in this Divine Service, and would in that Place with St. Alban and all the Company of Heaven have praifed and magnified God's glorious Name, as for all his Benefits, so in particular for that which God had lately vouchfased to the British Church in suppressing that damnable Opinion. For though the Saints above are ignorant of these particular Blessings, yet we may join our Lauds upon proper and peculiar Occasions to their general Thanksgivings for those Gifts and Mercies which they are sure Christ is daily bestowing

upon his faithful Disciples.

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G. He talks of St. German's making a Pilgrimage to St. Alban's Tomb. But there is nothing of that in Bede. It is very likely they were not very far distant from it at that Time, and went thither to offer up their Prayers and Thanksgivings as to a Place commonly made use of by the Britons for that Purpose. For the Graves of the Martyrs were formerly the usual Places where the Christians assembled for religious Worship, as I remember you have been pleased to inform me: But there is one Thing which the Gentleman thinks he may reasonably conclude, that the Britons Practice in the keeping of Easter was then the same with St. German's, otherwise he would have reformed it.

P. But first, we are not sure, whether St. German would have thought that Point of such Moment as to have made any bustle about it. For whatever this Gentleman may think, the Britons Practice was not contrary to the Decree of the Council of Nice, which only required Easter should always be kept upon a Sunday, and not with the fews upon the 14th Moon upon whatever Day of the Week it should happen to fall. Secondly, he cannot prove that St. German and the Gallican Church, and it may be the Roman too, in St. German's Time did not observe the same Cycle as the Britons did afterwards. For we know that the Method and Cycle which St. Augustin introduced.

## 436 A full Refutation of ENGLAND's

duced, was not invented till about a Century after St. German's Time by Dionysius Exiguus. And it may deferve confidering what the late learned Bishop \* Lloyd fays of this Matter. " Between that Interval of Time, fays he, (viz. between St. German's "Time and St. Gregory's) there were many Things changed in the Roman Communion.—This appeared especially in the Rule that they had for the " finding out of Easter. They found it by a Cycle of eighty-four Years, which was called the Roman " Account so lately as in Pope Leo's Time. The " Scots and South Piets used the same Cycle from the "Time of their Conversion; and so did the Britons, without any Manner of Alteration. But about " eighty Years after the renting of the Roman Em-" pire, the Romans having left off the Use of that "Cycle took up another of nineteen Years; which "though it was better in many Respects, yet was " new in these Parts, and made a great Difference from the former. And when the Romans had used "this new Cycle another eighty Years, coming then to have to do with these Northern Nations, they " would needs have imposed the Use of it upon "them, as a Condition of their Communion. " They did indeed face them down with two Things " which were palpably false: One was, that the " Romans had received their Cycle by Tradition from " St. Peter; the other, that it was made Use of " every where, except in these Mands. To the first

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<sup>\*</sup> Historical Account of Church Government, p. 66.—The same is observed before by Marsham in his learned Presace to the sirst Volume of the Monasticon. "Ista autem Sententiarum discrepantia non aliunde suit quam ab ipsa Roma. Patricius Romanis ritibus institutus ab Urbe in Hiberniam missus est, à quo tum Davidis tum Columbani Doctrina manavit: Augusti-

<sup>&</sup>quot; nus itidem de Româ missus. Suam interim Romana Ecclesa mutaverat sententiam. De Paschate res est manifesta. Non-dum enim ætate Patricii Dionysius Exiguus decennovennalem

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of these Assertions the Scots for want of knowing " better opposed the Authority of St. Fohn for their " Cycle; as to the other they could not tell what to " fay: Whereas in Truth though they did not know " it, the Roman Account came but an Age or two " before from Alexandria, and was not yet received " in all the Western Church, not in some Parts of Gaul " in particular; but that in Use among the Scots was " the fame Cycle they and the Britons had ever used " fince their Conversion, and it was the same was " anciently used in the Roman Church." Now this feems probable, because St. Nymias, who was educated at Rome and converted the Southern Piets, taught them to observe Easter at the latter End of the fourth Century in the fame Manner as the Britons did, and the Piëts continued to observe it so 'till the Beginning of the eighth Century. Likewise St. Patrick, who, as is faid, was educated under St. Martin, and was perfuaded by St. German to undertake the Conversion of the Scots, and accordingly was fent by Pope Celestine thither, to be sure instructed his Converts in that Mode of keeping this Festival, which they afterwards fo stiffly kept up agreeably to the British Custom long after the Arrival of St. Augustin. This Gentleman therefore is much mistaken in afferting, that their supposed irregular Tradition cannot be traced higher than the Abbot Columba. And this feems to be strong Evidence, that the British Tradition was indeed the old one, formerly observed both in France and even at Rome, and that which St. Augustin endeavoured to advance in its Stead was only a modern Correction.

G. No wonder then St. German did not propose to reform the Custom of the Britons, it being very probably the Practice even of his own Church. Yet still the British Prelates were to blame in not complying with St. Augustin's Proposal, and in making a Schism in the Church upon this Account.

Ff 3

P. If

P. If they could have complied without Prejudice to the Privileges of their Church, I think they should have done it. And yet at the same Time it must be own. ed St. Augustin was also to blame in insisting too it gidly upon the Papal Commission and Matters of mere Discipline, in which the several Churches had formerly differed without any Interruption in Communion. It is great pity they could not compromife the Matter so, as that St. Augustin should give up his Primatial and Legatine Authority, and they agree to his Proposals, to the last at least of affisting in the Conversion of the English; the Refusal of which feems to me to argue a great want of Charity in them. But whether their Incompliance in this Article, or St. Augustin's infifting upon his Prerogative, were the true Cause of the Separation, I shall not pretend to determine, but that Matter must after all be left to the Judgment of God. All that can be faid is, that there is an Appearance at least of Faults on both Sides.

G. We have now gone through his ninth Section, all but the Conclusion, and that by your Instructions I am very well enabled to answer myself. He lays it down for certain, \* that the English Papists profess the same Faith now, as was preached by St. Augustin above eleven hundred Years ago. This you have clearly shewn to be a great Mistake. He likewife affirms, that the Faith taught by St. Augustin was, in all Points, wherein Protestants and Papists differ, the very same that had been preached to the Britons four hundred Years before. This I grant, but it is nothing to his Purpose, unless he can shew, that the Trent Articles were a Part of the Faith in the fecond Century, which I am fure he cannot; therefore his Inference is false, that, in all contested Points, the English Papists profess the same Faith as was preached to the Britons in the fecond Age of

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Christianity; and now he may, if he pleases, see the Defect of his Argument. I could also shew him another Defect, and that is a Defect in Form. He feems to propose his Argument in Form of a Syllogifm, but he is much mistaken if he thinks it is one. To make it a regular Syllogism, it ought to have run thus: " They who profess the same Faith " now as was preached eleven hundred Years ago by St. Augustin, who, in all the contested Points, " taught the fame Faith which was preached to the " Britons four hundred Years before, profess the " fame Faith now, in all the contested Points, which " was preached in the very fecond Age of Christi-" anity; but the English Romanists profess the same " Faith now as was preached eleven hundred Years " ago by St. Augustin, who, in all the contested " Points, taught the same Faith which was preached " to the Britons four hundred Years before; there-" fore the English Romanists profess the same Faith " now, in all contested Points, which was preached " in the very fecond Age of Christianity." Now if he will please to accept of this Syllogism, which I believe is pretty exact, I must delire him to prove his Minor a little better than he has hitherto done.

P. I suppose you design by this to give us a small Taste of the Gentleman's Logick. But now if the Tridentine Articles were not taught as Points of Faith, either in the second Century or even in the fixth, then the Romish Churches are in a detenceless Condition, as being convicted of teaching in every Article, wherein they differ from the Church of England, a Doctrine directly contrary to that of

the Primitive Church.

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#### SECT. XIV.

His Observations upon the Conversion of Eng. land under Pope Gregory considered.

G. N his tenth Section he is pleased to make some Observations upon the foregoing History of the British and English Conversions.

His first is, that the Persons employed in the Conversion of this Island had their Commission from the undoubted Successor of St. Peter, and St. Peter from Christ; so that the Legality of their Mission

and Ministry was unquestionable.

P. I allow, that they who cannot derive their Ecclefiaftical Mission and Ministry originally from Christ and one or other of his Apostles, by a continued Succession of Bishops, are facrilegious Invaders of the facerdotal Office. I fay, from one or other of his Apostles; because it is all one as to the Lawfulness of the Episcopal Succession, whether it be deduced from St. Peter, or from St. Paul, St. John, or any other of the Apostolical College, they having all equal Authority to transmit it down to Posterity, and St. Peter alone having no Privilege above the rest for that Purpose. We likewise grant, that those employed in converting this Island had their Commission originally from St. Peter. The Consequence of which is, that so also have the Bishops of the Church of England, unless this Writer will affirm, that Cranmer and the other Bishops in Henry VIII. Edward VI. and Queen Elizabeth's Time, had not indeed Episcopal Ordination, and so could not give the Character to others, that it might be continued, as it is, down to our Time. But this Calumny has been fo fully fully the of 1

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## Conversion and Reformation compared. fully \* confuted, that all Men of Candour among

the Romanists have abandoned it.

G. Well, but we cannot fay we have a Succession of Bishops descending from the Apostles down to us in the same Communion, which the Romanists pre-

tend they have.

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P. But they cannot make this out, unless they can prove that there never has been any Schisms between the feveral Churches, and particularly between the Western Churches, upon Account of opposite Popes; and unless they can also prove, that they now hold, and have all along held, the fame Faith with the Apostles, and no other. But these are Things altogether impossible. Our Business then is not to consider, whether the whole Succession of Bishops has been all along of the same Communion with the Apostles, and with itself; for this we are fure it has not; but whether our present Bishops are in all substantial Points of the same Faith with the Apostles, and worship God and Christ after the same This is the true State of the Cafe. Now it is apparent, that the Bishops of the Church of England teach nothing as of Faith, or necessary to Salvation, but what has a good Foundation in the Writings of the Apostles; they are therefore of the same Communion with the Apostles. But the Bishop of Rome, and the Bishops under Obedience to him, teach many Things, which are not only unmentioned by the Scriptures, but also are repugnant to them; they therefore protessing a Doctrine contrary to the Apostolical Writings, are so far out of the Apostolical Communion. And confequently it is not true, that the Romish Church has a Succession of Bishops descending from the Apostles in the same Communion.

G. His

<sup>\*</sup> See the Rev. Mr. T. Browne's learned and accurate Piece, entitled, The Story of the Ordination of our first Bishops in Queen Elizabeth's Reign at the Nag's Head Tavern, thoroughly examined and proved to be an absurd Fable, &c. And also F. Courayer's Books upon this Subject.

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G. His fecond Observation is, that St. Augustin and his Companions brought into England the Religion of Rome and of St. Gregory. And the Profession of this Religion was supported by publick Authority for

about nine hundred Years.

P. I grant St. Gregory and St. Augustin's Religion was the same, and that they held no other Points as Articles of Faith, but what are truly fuch. But I deny St. Gregory's Religion was professed and supported for nine hundred Years after; it being evident there is a great Difference between St. Gregory's Doctrine and that of the present Romish Church in many momentous Particulars, as I have shewn above. and therefore need not here repeat. If then St. Gregory's be the true Faith necessary to Salvation, the Romish Church has apostatized from it, and set up a new Religion upon the Ruins thereof; and the Church of England is highly to be commended for returning to it, believing, that the Company of St. Gregory and St. Augustin is much more to be coveted in the other World, than that of his modern, heretical, and schismatical Successors.

G. He observes, Thirdly, \* that England being converted, was at the same Time incorporated with the great Body of the Catholick or Universal Church, being united by Faith and Communion to the whole visible Body of the Catholick Church upon Earth.

P. First saving the Rights of the ancient British Churches, and not excluding them from being true Members of the Catholick Church, although excommunicated unjustly by the Pope, I am willing to allow that the Saxons converted by St. Augustin were incorporated into the Catholick Church, and were united by Communion as well as by Faith with the greatest Part of that visible Body. But it will not from hence follow, that the present English Papilts hold the same Faith, and consequently are of the

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fame Communion with their Ancestors. I have proved the Fact to be otherwise. Now unless they can prove that their present Faith is Catholick both in regard of Time and Place, or has been univerfally and by all taught from the very Beginning; and is Apostolick, not only by having been received from the undoubted Successors of the Apostles, for they may deviate from the Apostles Doctrine, but also by being delivered in the Apostolical Writings; unless they can demonstrate this to be Matter of Fact from the Writings of the Apostles, and all the eminent Persons who have ever since adorned the Church in the feveral Ages of it, it is in vain for this Gentleman to charge the Church of England, or any other Body of Christians, with dividing themselves from all the præ-existing Churches. For it may be justly faid, that the Church of England, whose Cause alone I defend, is fo far from dividing from all the præexisting Churches, that she esteems herself in Communion with the ancient Saxon Church, and with all the Churches in St. Gregory's Time, and in the fix Ages before; she teaching and professing the very fame Faith that they did. But as for the present Romilb Church, in regard to a very great Part of her Faith, she is neither Catholick nor Apostolick, she having adulterated the ancient Catholick and Apostolick Faith with foreign Mixtures, and so divided herfelf from all the ancient præ-existing Churches in the World, as she also does from that found Member of the Universal Church, the Church of England; and thereby cuts herself off from the Communion of the Apostolick and Ancient Churches. For it is a known Rule, that those who refuse Communion with one found Part of the Church, break the Catholick Unity, and, in that Respect, are out of the Communion of the Catholick Church themselves; therefore their excommunicating us does us no Hurt at all, but the Effect of the Censure falls upon their own

## 444 A full Refutation of ENGLAND's

Heads. To this Sense is that received Maxim, Illicita Excommunicatio non lædit eum qui notatur, sed eum a quo notatur, "An unjust Excommunication hurts not him who is cenfured, but him by whom he is cenfured." Thus, when the Donatists would allow none but their own Party to belong to the Church, they thereby cast themselves out of Catholick Communion. In like Manner, when they at Rome so far follow their Steps, as to confine the Christian Communion to themselves, they violate Charity and Unity, which are Duties of fo great Concernment, and are thereby guilty of a very fcandalous and heinous Sin. And it is to no Purpose for the Romish Church to assume to itself the Title of Catholick, and to affirm, that all are Schifmaticks, whom fhe has tyrannically and unjustly thrust out of her Communion, fo long as the imposes fo much upon the Credulity of Men in Points of Faith, and loads their Consciences so heavily in Matters of unwarrantable Practice. While she acts at this exorbitant Rate, hers indeed is the Uncatholick or Schismatical Communion; and the apostatizes from the Apostolical and Primitive Churches, to which the Church of England, by adhering to the Apostolical and Primitive Faith and Worship, is firmly and compleatly united. And thus, while we are forced to separate from the Romish, we are in perfect Agreement with the Catholick Church, which is not composed of those particular Churches which are at present united under the Roman Bishop, but consists of all those Churches which, in all Ages, faithfully adhered to the Doctrine, Worship and Government, taught and established by Christ and his Apostles. Since then the Church of England agrees with the Universal in every Age, from the very Beginning of Christianity, and even with the present Romish Church itself, in all necessary Points of Faith and Worship, she is a found Member of the Universal or Catholick Church; and

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and fince the Romish Church disagrees with the Universal Church in the Apostolical and Primitive Times, and with the Church of England, which is in close Communion with it, she so far ceases to be a genuine and uncorrupt Part of the Catholick Church.

G. It is evident therefore the Romish Church, in so much as she is guilty of framing new Articles of Faith, and setting up a superstitious and idolatrous Worship, and erecting an arbitrary and tyrannical Government and Dominion over her Sister-Churches; which Faith, Worship and Government, was not only entirely unknown to the first and purer Ages of Christianity, but directly repugnant to what was then taught and practised; is altogether uncatholick and unapostolical, notwithstanding her vain Boasts to the contrary. Let us then come to his fourth Observation, which is \*, that though the several petty Kingdoms of the Saxons, as likewise the Kingdoms of Scotland and Ireland, were converted by different Missionaries, and, at different Times, they all receiv-

P. So far I entirely agree with him. But then I absolutely deny they received those as Points of Faith, wherein there is any Disagreement between the present Churches of England and Rome. For they received none of the disputed Points of Doctrine or Worship, which have so much divided the Churches in later Ages, as has been fully proved in the pre-

ed the fame Faith in every Point.

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G. His fifth Observation is just as much to the Purpose as any of the former, viz. That the Truth of St. Augustin's Doctrine was attested by undoubted Miracles.

P. This Remark is of no Manner of Significancy, unless he first gives us some undoubted Evidence, that St. Augustin's and the present Romish Faith is the

fame in all those material Points wherein the Papists and our Church disagree. But this he has not hitherto performed, and let him begin as soon as he will, he will soon find Reason to wish he had not

undertaken the Employment.

B

G. I wonder he was not ashamed to observe in the fixth Place, that the Conversion of England to the Catholick Faith was entirely free and voluntary, no Violence was used, no Threats of Prisons, Banishments or Confiscations were employed, no penal Laws enacted to frighten People into a Compliance; and it is the distinguishing Character of Falshood, to

establish itself by Violence and Imposture.

P. He ought indeed, considering the usual Romish Method of Conversion, to have blushed at the penning of this, but it seems he did not. For if this Observation be true, the Romish Faith is the very Height of Falshood. One would imagine he thought his Countrymen were the merest Dolts in Nature, to be ignorant that for many Ages the Romish Doctrine has been propagated and supported by Crusadoes, by Fire and Sword, by Deposition of Princes, by all the Ways of Cruelty and Torture, which \* Popish (much

more

And here to fay nothing of the Impiety and Injustice of the Roman Church in condemning those they call, or rather miscal Hereticks, I shall take Notice of a strange Piece of Hypocrify used by them; when after Condemnation they deliver the condemned Person to the Civil Magistrate; when the Bishop or Inquisitor who delivers him thus bespeaks the Civil Magistrate: Sir, we passionately desire you, that for the Love of God, and in Regard of Piety, Mercy and our Mediation, you would free this miserable Person from all Dangers of Death, or Mutilation of Members. And it is here faid, that the Bishop may do this effectually and from bis Heart. But notwithstanding all this seeming Piety and Tenderness, when they have sentenced an Heretick to Death, they require the Magistrate to execute that Sentence within fix Days upon Pain of Excommunication, Deprivation and Loss of Authority and Offices. Hence it may appear, that the Hypocrify of the Popish Church is inexcusable, when she takes God's Name in vain and prays the Civil Magistrate, for the Love of God, &c.

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\* P.

more ingenious than Heathen) Malice could invent. That it is the constant Way of their Dealing with those to whom they are pleased to give the Title of Hereticks, the Histories of all Countries abundantly testify. The Romish Doctrine being thus established by Violence, therefore by his own Consession it must be false.

And if it is the distinguishing Character of Falsehood to establish itself by Imposture; where shall we meet with more scandalous Impostures than in the Romish Church? Their lying Legends, their miraculous Images, their false Reliques, and other pious Frauds and Devices are lasting Monuments of their endeavouring to delude the People and impose upon Mankind. If then St. Augustin used neither Violence nor Imposture to establish his Doctrine, and his gentle Method of Conversion be a Demonstration of its Truth; it undeniably follows, he did not preach the present Romish Faith, which is always ushered in and upheld by the Oppression and utter Ruin of its Opponents. I am afraid therefore he forgot himself in this Observation.

G. His feventh is, \* The Religion preached by St. Augustin had no sooner got sooting among the Saxons, but there appeared a wonderful Change in their Lives and Manners.

P. This was the Effect of true Primitive Christianity embraced by them, and not of any of the Romish Doctrines; which tend to nothing else but to undermine true Piety, as is the clear Consequence of their Doctrine of Attrition; and to undervalue and derogate from the Dignity of Christ, and the Majesty of God, as they manifestly do in afferting the Sacri-

to do that, which she knows he neither can nor dare do. See this shameful Hypocrify fully proved upon the Church of Rome by Bishop Barlow in his Brutum Fulmen, or Observations on the Pope's Bull against Queen Elizabeth, p. 162, &c.

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<sup>\*</sup> P. 153.

fice of the Eucharist to be compleatly propitiatory. in praying to Saints and Angels, and in worshipping the Hoft, and Images and Reliques. None of these Things nor feveral others St. Augustin ever taught his Saxon Disciples, as this Gentleman wrongfully supposes. If then religious Piety and Devotion flourished in a remarkable Manner for many Years after its Conversion in the Island of Great Britain, this was folely owing to the holy and primitive Doctrines which the Persons concerned in that great and good Work instilled into their Flock, and not to any of those antiscriptural Notions and abominable Practices which were the Product of later Times. For who knows not that their Office of the Bleffed Virgin is the Off-spring of the tenth Century, as Dupin informs us? And how many Things have been foifted into the publick Offices of their Church many Ages fince St. Gregory, the learned of their own Communion are not ignorant: Not to mention the Alterations that have been made in them fince the Council of Trent. And notwithstanding this, they still confidently affirm the Religion St. Augustin preached, and theirs is the very fame.

G. I cannot but pity their deep rooted Prejudices. But let us proceed to his eighth Remark, which is, that \* when England received the Faith, all national Christian Churches both in the East and West were united in Communion with the Apostolick See.

P. This is not exactly true; for some of St. Gregory's Epistles assure us, that there was a Schism in the Churches of Italy about the three Chapters; and we are † told by St. Gregory that Severus the Patriarch of Aquileia was the Head of the Schismaticks or Defenders of those tria Capitula, and that the Bishops in those Parts adhered to him. Likewise it is very doubtful at least, whether the Bishops of Britain were in Communion with the See of Rome or not. This

† Lib. xiii. Ep. 33.

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however is undoubted, that for a long Time there was no Intercourse or Correspondence between the two Churches. But not to dispute this Point, we will suppose what he says is true. For I do not see what Service fuch a Concession will do him.

G. He goes on: Either therefore the Church whereof England became a Part by its Conversion, was then the true Church, or Christ had not then a true Church

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P. It is very notorious, all England after the preaching of St. Augustin did not become a Part of that Church, which was united to the Apostolick See, but only that Part of England which was converted by St. Augustin and his Companions. He knows that after Augustin's coming there happened a direct Breach of Communion, and the British and Scotish Churches were excommunicated by the Church of Rome. Therefore those national Churches which were converted by Scotish Missionaries, for Instance the Nation of the Northumbrians, being not at the first in Communion with the See of Rome were then, for that Time, not a Part of the Church he speaks of. But whether they were not for all that a Part of the Catholick Church will bear a Dispute; because it is far from being clear, that the Church of Rome had a justifiable Reason to inflict fuch a Cenfure upon them only on Account of Matters of mere Discipline. But if we grant, that the Church then in Communion with the See of Rome was the true Church; what will that fignify? For the whole Church was not only united with the Roman Patriarch, but also with the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem; and all the Churches and Bishops through the World held a brotherly Commerce with each other. If then all the national Churches being united in Communion with all the five Patriarchs was then the true Church; there then lay upon all the Churches, both East and West, he fame Obligation to communicate with the Sees ❽

of Constantinople and Antioch, as with that of Rome. they being equally filled with orthodox and lawful Bishops, and who were alike vested with the fupreme Ecclefiaftical Authority. Christian Charity bound all the Churches and Bishops mutually to preferve the Peace of the Church: And the Church of Rome was in the fame Manner obliged to be united with other Churches, as they were with her. They all conftituted the same Body under Christ the Head, and all were Members one of another. If then they were thus \* equally and reciprocally obliged to preferve the Unity of the Spirit in the Bond of Peace, it was no more necessary to communicate with the Apostolick See at Rome, than with the Apolick See at Antioch or Jerusalem, and the Churches of Italy were under the fame Bond of Duty to communicate with the Churches of France, Spain, Britain, or the East, as these were to communicate with them. The Church of Rome therefore had no higher Prerogative in this Respect than other Churches. And consequently if a Rupture happens, for instance between the Greeks and Latins, or between the Romans and Britons, or between the Churches of Rome and England, we are not prefently to conclude, that thole Christians or Bishops which are in the Roman Communion are the only Catholicks, and that all others are Schismaticks: But we must enquire into the Merits of the Cause, and consider by whose Fault the Rupture was occasioned; and if upon a strict Examination it be found, that any of the Churches fo divided, either by falling into foul Errors, or by rath Censures, or the like, caused the Schism, they alone must be looked upon as the Criminals, and scandalous Violators of Catholick Communion. If then it shall appear, that the Remilb Churches are both guilty of erring in the Faith and of unjustly excommuni-

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<sup>\*</sup> Copicsum corpus est Sacerdotum, Concordiæ mutuæ glutino atque Unitatis Vinculo copulatum—S. Cypr. Ep. 63.

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cating the Churches in these Kingdoms for adhering to Apostolical and Primitive Truth, they, and not our Bishops and Churches, are involved in this enormous Crime; and while they think to excommunicate others, they, by that very injurious Act, do indeed pass Sentence upon themselves. For as \* Firmilian fays of Stephen Bishop of Rome in a like Case: " How great a Sin hast thou heaped upon toyself by " cutting thyfelf off from fo many Flocks? For do " not deceive thyself, thou hast cut thyself off. For " he is truly a Schismatick who has made himself " an Apostate from the Communion of Ecclesiastical "Unity. For while thou thinkest all may be ex-" communicated by thee, thou haft excommunicated "thyfelf from all." Whatever Bishops therefore, whether of Rome, or any other Churches, wrongfully break in upon the fraternal Communion, they ought to maintain with their Collegues, the Schilm must lye at their Door, and they alone must be answerable for it.

G. This being the Case, the Gentleman's Consequence is exceeding lame, that because that was the true, orthodox, universal Church in St. Gregory's Time, which was made up of all Christian Orthodox Churches both in the East and West, united in Communion with all the Patriarchs and Bishops of the most considerable Sees especially; therefore that must now be the true, orthodox, universal Church, which is composed only of some erroneous Western Churches united in Communion only with the Roman Patriarch, exclusive of the rest and of many other Bishops of very eminent Churches, among which we may venture to reckon the Episcopal Churches in these Kingdoms. We may then very well grant the Antecedent, but the Consequent is manifestly false, unless to be united with one Patriarch alone is the same Thing with being in Communion with all other Pre-

<sup>\*</sup> St. Cyprian, Ep. 75. p. 228. Ed. Oxon.

lates and Patriarchs in Christendom; and unless those Churches only which communicate with the Roman Patriarch must necessarily be the only true and ortho. dox Churches, and can never fall into any damnable But this is contrary to plain Matter of Fact, I having shewn at full Length above that many great Corruptions have been introduced into the Roman Communion, to which St. Gregory and Augustin were perfectly Strangers. A Church-of-England-Man therefore may willingly allow, that the Church in Communion with St. Gregory was then the true orthodox Church; but this will by no Means infer a Neceffity of owning, that the Church of England ceased to be a Part of the true Church when she became a feparate Communion from the Church of Rome. For the Romish Communion was not the true Church at the Time of the Division, as the Word true fignifies found and pure; it was not at that Period in the same healthful and untainted State as the Universal Church was in the Time of St. Gregory; consequently our Church could not cease to be a Part of the true Church by being divided from it, and agreeing with the Church in St. Gregory's Time; but on the contrary the Romish Church had already ceased to be a Part of it by having deferted the Primitive, the Gregorian Doctrine. I grant indeed she was a true Church in the metaphysical Sense of the Word, as it signifies having a real Being or Existence, though very unfound, just as a fick, or an immoral Man, is a true Man: And as I prefume no Body will fay, a fick Man does not want to be cured, nor an immoral Man to have his vicious Habits corrected; fo neither should any reasonable unprejudiced Person affirm, that the corrupt, or morally false, though metaphysically true Church of Rome, did not really want to be reformed.

P. Before we go any farther, let me here observe, that he makes being united in Communion with the Roman

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Roman See, or Patriarch, absolutely necessary for constituting any Person or Church a Member of the true Church. Now if it is necessary, then the Roman See or Patriarch infuses Catholicism into all who are united to him; and that alone is the true, the orthodox, the infallible Church, who has the Bishop of Rome for its visible Head and its supreme Pastor. And if no Church is the true and infallible one, but that of which he is the Head and supreme Pastor, then he alone is the Seat of Infallibility, and he alone necessarily teaches true Doctrine to the Church. It cannot be faid that any other Pastors are infallible, whether fingly or collectively confidered. That each Paftor is infallible no Body afferts. And it is very weak to fay that the whole Body of the Pastors, exclusive of the Pope, when affembled in Synod, is infallible, when what they have determined stands in need of the Pope's Confirmation. Now their Decrees are infallibly true before the Pope's Confirmation, or not: If they are, then there is no Occasion for the Pope's Confirmation; if they are not, then it is plain the whole collective Body of the Pastors is not infallible, and the Infallibility rests solely in the Pope, whose Confirmation is requisite to give all conciliary Decisions the Stamp of necessary and indubitable Truth. I therefore do not see, why the Belief of the Pope's Infallibility should not be a Term of Communion, as much as any of their other new Articles, nay should not be the very Foundation and Ground-Work of all the rest. This Gentleman is so unreafonable as to think it should not, though it directly follows from his own Principles, and his Church's too, if he has rightly represented them. Which plainly shews they do not act rationally at all in the Matter, but impose such Terms of Communion as fuits best with their Humour or Interest.

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G. But, Sir, if the Pope is not infallible, as this Gentleman and those of his Party believe, then there

is an End of their boasted Infallibility. You have demonstrated it is not in the other Pastors, he himself grants it is not in the Pope. The plain Consequence of which is, that it is in no Person living. Those therefore who look to find infallible Truth any where but in the Word of God, the holy Scriptures only, miserably deceive themselves, and rely upon those who have no Truth in them.

We are at length come to his last Observation, which is, \* that the whole Work of England's Conversion was carried on with the utmost Regularity and Order. It was thus that Catholick Religion, now nick-named Popery, was planted in this Island by regular and canonical Methods, as had been practised by the Blessed Apostles themselves.

P. He is still taking for granted, that Popery was planted here by St. Gregory and St. Augustin; which we have much more Right to deny, than he to affirm,

because we have evinced the contrary.

G. And truly, Sir, all his Observations run in the same Strain. They all vainly suppose what cannot be proved, that the Faith professed now by the Romanists is no other than what was preached to our Ancestors: They are mere Sallies of his own prejudiced Fancy, with which he may perhaps please himself, but can never satisfy others, who are thoroughly conversant in the History of the Conversion of England. And thus a full Answer is returned to all his Remarks.

We might here conclude our Discourse, if it were not proper to take Notice, that while he is saying a great many handsom and just Things in Commendation of our first Apostles, he mixes with Scorn and Insolence enough some severe Resections upon those who had a principal Hand in the Resormation. He tells us † no Laick of what Rank soever invaded the Sanctuary, or presumed to put his profant Hands to the Censer.

\* P. 157.

† P. 156. .

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P. And I would defire to know what Laick at the Reformation attempted to perform any of the Sacerdotal Functions? Neither the King nor any other Layman ever offered to administer the Sacraments, or perform fuch Offices as are peculiar to a Priest. But if any Thing of that Sort was done, we condemn it as much as he, and our Church allows of no fuch Usurpations.

G. It feems the Missionaries had neither Wives nor Children to maintain, and were not folicitous to get

Wealth, but only to gain Souls to God.

P. But this Gentleman will not fay, that a \* married Clergyman is incapable of executing his Office, and of gaining Souls to God, at the fame Time that he makes a decent Provision for his Family, as he is obliged to do by the Laws of Nature and Christianity. If he dares affirm fuch a Paradox, he thereby condemns feveral of the Apostles and many holy Prelates and Priests in the Primitive Church, and abundance of the Clergy in the + old English Church,

\* Dupin is of Opinion (Vol. ii. p. 253 of the English Edition) that the Canon of the Romish Church obliging to Celibacy, is purely a Matter of Discipline, and that the Discipline of the Church may change according to the Times, and that it is not necessary for the Defence of it, to prove that it was always uniform in all Places. Upon which his Translator makes this pertinent Remark: " That this would be an excellent Defence for " the Discipline of the Church of Rome in this Particular, if there " were some Ages wherein Celibacy could more easily be preserv-" ed than it can in others; or if the Constitution of Mankind " varied according to the temporal Interests of any one private "Church." This Gentleman should consider, that Virginity is not a Matter of Choice, but is the fingular Gift of God. Christ himself saith; All Men (therefore all Priests) cannot receive this Saying, lave they to whom it is given. And Justin Martyr, Apol. i. p. 27. Ed. Grab. says, there are some who make themselves Eunuchs for the Kingdom of Heaven, but all Men are not capable of this. I cannot believe that all the Romish Priests have this Gift.

† See Mr. Collier's History under Dunstan Archbishop of Canterbury, where the Reader will find an excellent Defence of the married Clergy.

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who believed they could both keep their Wives, and take Care of their Children, and likewise have Time fufficient to spend in Prayer and Retirement, and in performing the Duties of their Place. In many Cases Marriage is fo far from being an Hindrance to the Work of the Ministry, that it renders a Man by much the fitter for it. For his Time is not taken up either with violent and rigorous Severities to fubdue his natural Inclinations, which perhaps when he has done his utmost he is not able to master, or with inventing fcandalous and unlawful Ways to gratify The Clergy are Men of like Passions with others, and it is a Wrong and Injury to them to oblige them to Celibacy, unless they had the Conftitutions of Angels, were nothing but Spirit, and were entirely divefted of Flesh and Blood, which no doubt the Romish Priests find as troublesom and ungovernable as other People. In fhort, the Romifb Clergy have imposed a Yoke upon themselves, which they are not able to endure, and under the specious Pretext of a more refined Way of living, and greater Chaftity and Perfection they would decoy others into the fame Snare.

G. I do not find, that these \* chaste Gentlemen are more eminent for their Piety, more exemplary in their Lives and Conversations, than those who use the Liberty God in his Word is pleased to allow them.

\* St. Bernard describes the Clergy's Manner of Lise in his Time in the following Manner: "Serpit hodie putida rabies per omne Corpus Ecclesiæ, et quo latius eo desperatius; eo que periculosius, quo interius.—Ministri Christi sunt, et ferviunt Antichristo. Honorati incedunt de bonis Domini, qui Domino honorem non deserunt. Inde is, quem quotidie vides, meretricius nitor, histrionicus habitus, regius apparatus; inde aurum in frænis, in sellis et calcaribus, et plus calcaria, quam Altaria sulgent. Inde splendidæ Mensæ et Cibis et Scyphis, inde Comessationes et Ebrietates, inde cithara et lyra et tibia, inde redundantia torcularia, et promptuaria plena eruc-

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Let them remember, that Marriage is honourable in all Men, and the Bed undefiled; and that to run it down as a finful and unclean State in any, is wicked and damnable in itself, and I fear in many who decry it most, highly hypocritical. The Council of Gangra, whose Canons were formerly Part of the Code of the Universal Church anathematizes any one (Can. 4.) who condemns a married Prieft, as if he ought not to partake of the Oblation when he performs the Liturgy. Let those of the Church of Rome reconcile this with their present Practice, or with the Council of Trent, which anathematizes those who deny that the Marriage of Clergymen is null and void. The Gangran Fathers add thefe excellent Words in the Close of their Canons. "We " commit these Things to Writing, not as if we " would cut off those who exercise themselves in "Works of Severity and Mortification in the Church " of God according to the Scriptures, but those who

" tantia ex hoc in illud. Inde dolia Pigmentana, inde referta " Marsupia. Pro hujusmodi volunt esse et sunt ecclesiarum Præ-" positi, Decani, Archidiaconi, Episcopi, Archiepiscopi." Serm. 33. Sup. Cantica. And in a Sermon preached to the Clergy in the Council of Rhemes, to be found in St. Bernard's Works, p. 1725. Ed. Antwerp. 1616. these hard Things are faid of them: " Ec-" clesia Dei vobis commissa est, et dicimini Pastores, cum sitis " raptores. Et paucos habemus, heu, Pastores, multos autem " Excommunicatores. Et utinam sufficeret vobis lana et lac, si-"titis enim fanguinem. Fratres, sic facit Jesus hodie, eligens " sibi multos diabolos Episcopos. Archipresbyter circuit Obedi-" entiam fibi creditam, et ut impleat saccum suum, tradit san-" guinem justum. Vendit nempe Homicidia, Adulteria, Inces-" tus, Fornicationes, Sacrilegia, et usque ad summum implet Man-" ticam suam. Famâ igitur volante innotescit Episcopo talis quæ-" stus, et accersito Archipresbytero, da mihi, iniquit, Partem " meam .- Fitque altercatio maxima, et propter avaritiam fit "Discordia.-Episcopi et Sacerdotes hujus temporis Castitatis " Sanctimoniam tam in Corde quam in Corpore quomodo stu-" dent observare? Quæ in occulto fiunt ab Episcopis turpe est " dicere-Sed ego cur verecundor dicere, quod ipfi non vere-

## 458 A full Refutation of ENGLAND's

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"under Pretence of fuch Exercise insult those who
live in a more plain and simple Manner, and
would bring in Innovations contrary to the Scriptures and Canons of the Church. We therefore
admire Virginity, if attended with Humility, and
have a Regard for Continence, if accompanied
with true Piety and Gravity, and a Retreat from
worldly Business with a modest humble Temper:
But at the same Time we honour honest Marriage.
And to say all in a Word, we cannot but wish
that all Things may be done in the Church accord-

cundantur facere?-Masculi in Masculos Turpitudinem operantes et mercedem sui Erroris recipientes." And he who would farther know the Conversation of the unmarried Bishops and Priefts, may confult the very next Sermon in St. Bernard's Works, entitled, Sermo ad Pastores in Synodo congregatos. And to come nearer the Times of the Reformation, Platina, in his Life of Pope Marcellinus, has these Words, which I shall give you in Sir Paul Rycaut's Translation: " What Calamities shall our presag-" ing Minds prompt us to expect in our Age, in which our " Vices have increased to such a Magnitude, that they have " fcarce left us any Room for God's Mercy. It would be to no " Purpose for me to mention the great Covetousness of the Cleres gy, especially of those who are in Authority, their Lust, their Ambition, their Pomp, their Pride, their Idleness, their Igor norance of themselves, and of the Doctrine of Christianity, their little Piety, and that rather feigned than true, and their great Debauchery, fo great, that it would be abominable even in the Profane, for so they superciliously call the Laicks." Dupin, in his Account of St. Bernard, has given us out of him a large Extract concerning the great Disorders of the Monks in those Days; and I am afraid they were not much mended afterwards. I am fure Monsieur Fleury, in his eighth Discourse upon Ecclefiastical History, gives a sad Relation of their Irregularities, and of the great Contempt they fell into upon that Account. I shall not pretend to make a Comparison between the present Romifb Clergy and ours; but notwithstanding our Adversaries Boasts of their supereminent Sanctity, one may, without any great Breach of Modesty, venture to affirm, that ours are at least as sober, as godly, as chaste, as virtuous in all Respects as theirs. I hope therefore we shall hear no more of this Gentleman's groundless Reproaches.

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Then as to getting Wealth, the Batchelor Priefts far outwent the married ones in that Particular. Every one knows what a vast Wealth the Romish Clergy were possessed of in England; and whether it was heaped up by those who were entirely free from the Passions of Covetousness and Ambition, which, as he justly remarks, are the great Corrupters of Mens Hearts, and make them turn Seducers either for the Sake of Lucre, or to domineer and tyrannize over Mens Faith; the World has already judged, though we out of Civility to them hold our Peace. We can hear him with Pleasure do Justice to St. Gregory's Memory, and give him and those he fent hither the Character due to their high Defert. But we are not therefore obliged to bestow the same Encomiums on many of his \* Successors and their Associates, upon whom may well be retorted the hard Names of Mercenaries, Intruders into the Sheepfold, Seducers, which he is pleased kindly to infinuate to belong to the Bishops and Clergy of our Church.

In order to shew the Difference between the Conversion and Reformation, he endeavours to paint in the blackest Colours the Irregularities of Hen. VIII. and his Courtiers, and others who enriched themselves

with the Spoils of the Church.

P. He may represent those Disorders in as tragical a Light as he pleases, and describe the Rapine and

Sacrileges

<sup>\*</sup> Matthew Paris, in An. 1213, gives Innocent III. this Commendation. King John, fays he, knew, and by often Experience had tried, that the Pope, above all mortal Men, was ambitious and proud, and an infatiable Thirster after Money, and easy to be drawn and induced to all Wickedness by Gists and Promises. And what large Sums the Realm of England was defrauded and gulled out of from Time to Time by the Popes, and their Nuncios and Collectors, our Histories amply set forth. See Collier's History, Vol. i. p. 433, 435, 436, 444, 450, 453, 454, 459, 467, 500, 503.

Sacrileges of those Times in as fatyrical Language as they deserve: We shall not pretend to vindicate those injurious Proceedings. But these Things are no Part of our Church's Reformation, neither are they any Proof, that the doctrinal Points condemned and rejected by our Reformers, were held to be Ar. ticles of Faith by our first Apostles. What though King Hen. VIII. plundered and destroyed Monasteries, and made a Prey of the Patrimony of the Church? Will it thence follow that St. Gregory believed he had a Supremacy by Divine Right, or that the holy Elements are transubstantiated into the Body and Blood of Christ, or that the Worship of Images and Reliques is lawful, or that the Cross is to be adored with Divine Worship, and the like? We lament, as much as he does, the Barbarities and Plunderings of those Times: But we adore and bless God for his Goodness, that he was pleased to infuse into the Hearts of so many worthy Prelates and Pastors of this Church an ardent and just Zeal to reduce the Faith of it to the Primitive Standard, and to reform it by the Word of God interpreted by the confentient Doctrine of the ancient Fathers. We heartily wish, that the Places built for the Service of God and Religion had not been levelled, but reformed and employed, as Corab's Cenfers, to fome godly Purpofes. And we think feveral of them might have been converted into Episcopal Sees, as was in part done: And as for the rest, they might either have been put to fome other charitable and publick Use; or the Abuses might have been removed, and the Superstitions and Idolatries cashiered, and those Monks who were guilty of enormous Crimes might have been brought under the Severity of Discipline, or rejected, and others of Merit and found Religion preferred to their Places. This every honest and true Member of the Church of England will confess had been a glorious Work. But this Gentleman would have thought this every

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whit as bad as demolishing them, and would have exclaimed as loudly against it; nay, he had rather, I dare say, see the religious Houses in their present Ruins, than behold them converted into Nests of Hereticks, as his Church is pleased to Nick-name us; who yet, after all his utmost Efforts to prove the contrary, are of St. Gregory's Belief, which by the Grace of God we will constantly adhere to, at the same Time that we cannot but express our Sorrow and Compassion for those who through the Prejudices of their Education chuse still to defend and maintain those unhappy Changes in Religion, which have been made long since his Time by his Successors and their Partizans.

G. And now, Sir, with your Permission we will close up our Conference for this Time, with this fingle Observation, That since the Doctrine of the prefent and of the ancient Church of England, is in Subflance the same, and the Faith of both alike different from the Romish, the Proof of which has been the Subject of this fecond Dialogue, all that is material in his Book is fufficiently answered; and we need not give ourselves the Trouble of considering his two remaining Dialogues. If Pope Gregory did not teach the same Articles with Pope Pius, but he and our Prelates at the Reformation were in the main of the fame Judgment, the contrary to which I with an humble Confidence hereby challenge our learned Adversary to make out, there is no Occasion to rake in and disturb the Ashes of the Dead, whose Memory he has endeavoured to blast with the foulest Reproaches.